

THE  
True trauaile of all  
faithfull Christians, howe to  
escape the daungers of this  
*wicked world.*

*Whereunto is added a Christi-  
an exercise for private  
householders.*

(William Chub)

HEBR. 12. 1. 2.

Wherefore let vs also seeing that we are  
compassed with so great a clowde of  
witnesses, cast away euery thing that  
presseth downe, & the sinne that han-  
geth so fast on. Let vs run with pati-  
ence the race that is set before vs, loo-  
king vnto Iesus the autor and finisher  
of our faith.

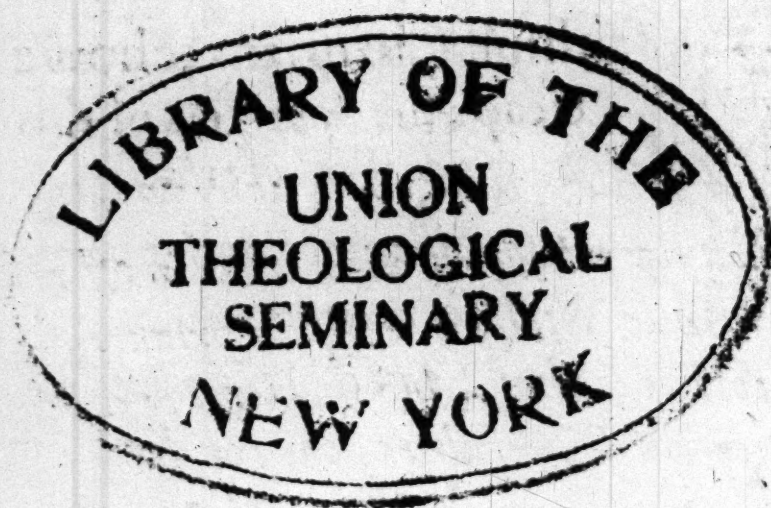
Printed at London, by Iohn  
Charlewood. 1585.

134 last. sig.

13.1 x 8.7 cm

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NOV 11 1944

1585

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To the right worshipfull

Ma. Iohn Thinne Esquier, his very  
good Patrone and Master.

(.)



He continuall fauoure I  
haue found at your han-  
des (right worshipfull)  
especially of late in Lan-  
don, as well by writing  
as by your personall trauel, doth charge  
my minde with so many gnawing co-  
gitations, that I can neuer expresse a  
sufficient thankfulnes, nor render some  
token of a partepay, such is the hardnes  
of my happe and the straightnes of pre-  
sent time, that nowe I can not match  
wishing with wyll, nor sufficiency with  
desire. How be it, I yeelde my selfe to  
your accustomed acceptation, and my  
hope which shalbe a pledge de attica-  
fide, do I bequeath vnto future time.  
I holde you so firme my good freende,  
that notwithstanding the subtiltye of  
interceptors, you stand vngaged, to  
my no small comfort, wherefore seeing

A.ii.

I



## The Epistle.

I haue no thankfull signification of  
good wyll, I present vnto your worship  
a portion of my profession, not as a suf-  
ficient workmanship for your worthi-  
nes, but as a token of my grateful mind  
It is  $\tau\omicron\kappa\omicron\varsigma\ \epsilon\lambda\iota\chi\iota\omicron\varsigma$  and therefore the  
untimely hatching may bring forth  
sickly Byrds. But I humbly beseech you  
worship that as you are already patrone  
of my poore living, so you will freendly  
allowe of the patronage of my selfe, &  
this my slender worke, and so I shall  
not onely be so much beholding to you  
as proesse of time cannot weare away  
the remembrance, but euermore bound  
in hartly prayers that the Lorde may  
prosper your affayres, and daily blesse  
your selfe and all yours to whose merci-  
full tuition I commend you. From  
Zelwoode the 8. of September.

Your worships to be com-  
manded during life most  
faithfull W. Chub.

# To the godly Reader.



If a man shoulde sit  
stil but a litle while  
and behold this pre  
sent last age of the  
worlde, and viewe  
the contents of this  
time, and pawse vpon it with indif  
ferent reason. It would in a maner  
amaze a well setled minde to consi  
der it. But if one shold sit in an open  
place, wher there is daily concourse  
to and froe of great multitudes, and  
shoulde scarce see one sound and per  
fite man to passe by, would you not  
thinke it were a crippled worlde?  
and that they hadde beene among  
mighty enimies in a dangerous  
skyrnish? Surely if we consider the  
whole parts of a man, and weigh in  
conscience that he shoulde consist of  
godlines, reason, and vertue, and do  
find that either the spirituall aduer  
sary, or the worldly consort, hath

Catastro  
phe.



so grappled & battelled, that some  
are become Heteroclites, and some  
Monsters. It is a very hard thing  
in this last age to finde a sound and  
perfit man, but that in one or other  
of these former partes hee seemeth  
to haue a defect, and that is percei-  
ued in the common society of man.  
For wherein wee ought to commu-  
nicate one with the other in godly  
exercises and heauenly counsell we  
iarre, we vary, we disdaine, we enuy,  
backbite, and slaunder one an other  
yea of the same profession and reli-  
gion, as though we were straungers  
to each other, and fauters to our ad-  
uersaries, and I haue founde them  
most busie to speake behinde a  
mans backe, that haue had neuer a  
worde to his face, nay neuer a mat-  
ter but by heeresay and surmise. I  
sorrow to heare it, I sigh to knowe  
it, and I desire God to amend it; for  
I dreade me in these daies in the fai-  
rest Rose is sonest found a Canker.

Reason that in times past hath  
beene

bee taken for a sage Counsellour  
in the common wealth, and a gouer  
nour as well of naturall as of morall  
yea and oeconomicall matters, and  
hath bee distributed into diuers  
degrees for their direction, and in all  
sortes of people she hath bee ad  
uaunced to the highest woman, and  
without the which, neither the bo  
dy of a common wealth hath bee  
any thing worth at all, neither with  
out it hath man bee esteemed as a  
man, now she is abased like and old  
schoolemaster that hath taught ma  
ny good schollers, in the ende com  
meth to teache one the poore A. B.  
C. For whereas shee hath bee a  
publique teacher of all men, both for  
counsell, comfort, and helpe, now  
she teacheth men to looke to them  
selues, and if they will be wise, to  
loue their owne selues, and to care  
for their owne selues, in so much,  
that all her schollers are become in  
a manner singular fellowes, neither  
imparting to others, neither com  
muni



no tene  
vultus  
stantem  
orea no-

municating with others, and yet it  
is a lamentable matter to see those  
whom they so counsell, if they fol-  
lowe it, they are nowe called snud-  
ges and pigges, that erewhile were  
called beggers and bankrupts. A pit-  
tifull worlde, to see such a forcible  
doctrine, where is the lawe of God,  
which commaundeth all not one?  
*Love God, and thy neighbour as thy self*  
where is the Law of nature? which  
giueth generall commaundement,  
*Fac aliis fieri quod cupis ipse tibi.* Doe  
to others as thou wouldest be done  
vnto. Where is S. Paules counfel?  
*Do good vnto all men,* What is  
there become of Tullies sentence?  
*Non nobis sed patrie nati sumus.* wee  
are not borne for our selues but for  
our Country. In times past, wise-  
dome was accounted of, at this time  
wealth & they that haue it, be they  
neuer neuer so bare and base serues-  
linges are best esteemed, the time  
may come, that a man may bee had  
in reputation, in meane tyme, Gods  
wyll

wyll be doone, *et cetera infinita*. A-  
gaine if wee beholde vertue conside-  
ring her noble beauty and shape, &  
that she was a singuler braunch and  
member to sette foorth and adorne  
man, howe she is now disfigured, &  
dismembred and defaced with infi-  
nite actions of vice, it is pittifull to  
see that her ornaments, namely Iu-  
stice, temperancy, chastity, equity,  
trueth, pittie, charity and such like  
&c. are quite cut of, and the twigges  
litle esteemed. I feare me where the  
mighty boughes are so often and so  
vnseasonably cut of, in the ende;  
they will hazard the whole tree and  
stocke, God of his mercye preserve  
his little flocke.

For thy better preservation (good  
Reader) I haue heere composed a  
small peece of worke, in the which  
I haue breefely layd downe the suf-  
ficient suruey of a Christian. And  
first he shall see himselfe what he is  
naturally, what sin reigneth in him.  
How it is nourished, howe many  
greuous

The Argu-  
ment.




greuous enimies he hath by reason  
of sin, last of all the ease and remedy  
he hath against the force of sinne.  
VVhich I haue doone, the rather  
because I see a great many Trauel-  
lers in opinions, and some ouer-  
rech themselves, and some ouerla-  
bor them selues, which is more for  
want of wit, then for lacke of wyl.  
And for that I pittie their weary &  
vnprofitable trauell, doo in Christes  
name inuite them to this Harbour,  
as the best preparation I haue for  
mine owne part to entertaine them,  
beseeching the Lorde to giue them  
knowledge, iudgement, and a hun-  
gry desire. It is but shortly compo-  
sed, because it shall not bee loth-  
some and chargable vnto thee gen-  
tle Reader, a small almes is inough  
for this hard world. Reade it ouer  
with discretion, and where thou  
findest any thing toothsome, take it  
as thankfully, as I bestow it hartily,  
and if thou hap with any grosse or  
vnsauerye matter, passe it ouer as  
freend-

freendly as I shall take it sorrowful-  
ly, and if thou be one of them that  
loue me, thou wilt take it how soe-  
uer it be, in good part, but if thou be  
one of them that of late condemned  
me of Idlenes, I sorrow no more to  
be slaundered, then thou dost shame  
to be deceiued, and yet as charitye  
binderh mee, I wyll pray for thee,  
and byd thee hartily farewell.







## Autor calumniatoribus.

**N**on ego conticui, iacui neq; desidioſe,  
lingua licit ſiuit penna locuta fuit:  
Nec me delituiſſe putes, reticente talentum,  
En patet officii, cura, laborque mei  
Fatur, et in ſeculum conſcriptus ſermo perenne  
Viuit, et in longa poſteritate manet.  
Vade liber, cauſa domini, damnabere forſan:  
Sed quos, ſunt docti, conſulit ille prius  
Inuidiat, pro me, vel ſi te naſceat ullus  
Dic, ſibi quod nullum ſcripſerat autor opus  
Sim licet indoctus, tibi dico perlege, diſce  
teq; monere mouet me, tua cauſa, lege  
Meuē alios legito ſi ſit tibi cura ſalutis  
Sera niſi capiat te Metanæa nimis.  
Plurima namq; fluunt totum peccata per orbem  
et genus humanum crimine polluitur.

Metanæa

VV. Ch.



 VVhat



## What man is.



It is, and hath  
beene alwayes the de-  
sire of man, to know  
things naturall what  
they are, what opera-  
tions, vertues, and ef-  
fectes proceedeth from them, and to  
what purpose euery thing is ordeyned,  
and thereby dooth best seeke for those  
things that are necessary, and auoy-  
deth those things that are hurtfull,  
and measureth his knowledge by  
times & seasons fittest for his purpose,  
by the which hee hath looked so into the  
bowels of naturall things, that al-  
most no faculty wanteth y<sup>e</sup> knowledge,  
wherein he hath a delight, either for  
the preservation of his body from noy-  
some things, or his estate from pouer-  
tie. He knoweth the disposition of the  
heauens, the yelding of the earth, the  
vertue of the one, and the best season of  
the

Cap. i.



# V What man is.

the other , neyther is there a corner of  
the heauens, or of the earth , or of the  
seas left vnserched, as for example. The  
Astronomer fleeth to heauen, and shew-  
eth his skyl. The Husbandman search-  
eth the earth , and sheweth his skyl.  
The Harryner the Seas, and likewise  
sheweth his skyl. Euery Artificer on  
the earth profiteth his skyl , with an  
encreasing knowledge, and as touching  
the estate of our bodyes euery mā desi-  
reth that knowledge to pserue it both  
in helth and also in prosperity , accor-  
ding to natures expectation. But aboue  
all these knowledges, methinke I see  
not man to runne so nere home as to  
knowe himselfe whereof he is made,  
what proceedeth naturally from him,  
and wherefore hee is made, howe hee is  
compassed about with many calami-  
ties and miseries, and how death dooth  
followe him step by step, whether so e-  
uer he goeth. A thing to be desired by  
the Heathens example, who sayd Nosce  
teipsum , Likewise by the good prophet  
David, who said, *V What is man that*  
*&c.* and that he may be the better ac-  
quainted heere with, conferring it wyth  
his

Psal 8.

Psal. 144. 4.

## VVhat man is.

hys owne estate, I wyll lay downe the opinion of our auncesters, who wyth experience and knowledge, haue gyuen vs a true light thereof. The Hebrewes described man wholly by threē proper names that were giue vnto him which in the Bible, especially in the Psalmes are founde in many places, that is *Ish*, *Enosh*, *Adam*, which according to the true interpretation of the wordes, and true meaning of the writers, I wyll lay downe, the rather that by them (as by a breēse table) wee may not onely quickly suruey our estate, but excellentlye Calender in our myndes, the true proportion of our selues, and I wyll describe the signification of them, as they are and first with *Adam*.

Three  
names giue  
to man.

*Adam* is a name of signification giuen to our first parent Adam, not onely properly to be called by it, but by signification to witnes as wel to himselfe as to all his posterity, what God ment by it, and doth signifie Red earth, which name doth put vs in remembraunce of what substance we be of, and whereof we be created, that is, of y<sup>e</sup> verye brittle earth,



## V What man is.

Gen.

earth, according to Gods owne saying, Earth thou art, and to earth thou shalt returne againe, and this change is not attributed to one man, or to one nation but vnto all people in the worlde, of what estate or degree soeuer. As appeareth well by the History of Zerxes, who had a very great Armye of Souldiers, and as he marched on the side of an hill looking back on his great hoste, did not glory in them, but receiued a suddaine motion, and therewithall wept, bys Uncle Artabanus being present, and seeing so suddaine a change, demanded the cause, to whom he answered, now I record in my minde, how shorthe the life of man is, when of this greate multitude after and hundred yeeres not one of these shall remaine aliue. Horace sayth, *Quo pins Eneas, quo Tullus diues, et Ancus, puluis et umbra sumus.* Whether are those Kinges gone, the godly Eneas, rich Tullus, and Ancus: answer is made, we are but dust and as a shadowe. The prophet crying out vnto all the worlde, dooth speake vnto man kinde, O earth, earth, earth, now vpon this true certificate of our substance, wee

## What man is.

We are to learne this good consideration  
 1. The frailty of our substance. Three con- siderations to be lear- ned.  
 2. What fruite it yeeldeth. Job. 14. 3.  
 What regard we should haue to it. Ps. 39. 6. 7.  
 touching the frailty of man in his na-  
 tural substance, we see by the course of  
 his liue, is but short, as Job saith, He  
 hath but a short time to liue, and com-  
 meth vp like a flower, and suddainly  
 is cut downe. Likewise, in the 39. Psal. Plutarch.  
 Beholde thou hast made my dayes as it  
 were a span long, and mine age is euen  
 as nothing, in respect of thee, and ve-  
 rily ouery man lyuing is altogether vai-  
 nity, for man walketh in a vaine shad-  
 ow, and disquieteth himselfe in vaine  
 See. Anaxagoras did expresse this frailty  
 when newes came vnto him that  
 his sonne was dead, he answered, *Scio  
 mortuorum gennisse.* I know that  
 I my selfe being a mortall man did be-  
 get him. So that in all ages and times  
 we haue seene, that all sorts of people  
 haue bayled theyr cheefest top sayle vnto  
 death. I haue theued that they haue  
 had no strength at all to striue against  
 him. In consideration whereof, let vs  
 goe farther & see the second poynt, which



## V. What man is.

2. Consideration.

Gen. 3. 18.

Ezech. 2,

Math. 13.

What fruite this frailnes yeldeth. As we haue proued the very substance of man to be but earth, so let vs consider that the very earth of it selfe (without great trouble) bringeth forth nothing but thornes and breres and weeds, according to the curse of God, which happened to it for mans disobedience, as appeareth in Genesis. *Et spinam et cardum proferat sibi.* It shall bring forth thornes and thistles vnto thee. Euen so if we behold the fruite of mans nature it bringeth forth vnto vs nothing but thornes and unprofitable weeds, as it is recorded in the Prophet Ezechiel, when he was wylled to goe vnto a stony harted people, and such as had a hard face, and whether they will heare or no, goe thou vnto them, and be not rebellious as they are. so thou shalt goe amongst thornes and scorpions sayth the Lord. now we must consider that the nature of the thorne is to choke vp euery good seede that is sown nere him, as appeareth in the Gospel where some seedes fell among thornes, and the thornes grew vp and choked it, so when this ground of mans flesh is such, that

## VVhat man is.

can bring forth nothing but thornes,  
that is, worldly cares, sometimes, with  
or any such vice, it will not only choke  
up the good seedes of vertue and honesty  
that are sown in mans cares, but w<sup>h</sup>at  
the same thornes are rooted vpp to be  
cast into the fire, then shall it be so  
by the roots, such seedes as haue had  
but small root, growing among & among  
thornes, and to the fire they shall come  
together. O woefull life, when honesty  
and godlines shall be sown among  
thornes as shall choke it up, and bring  
it to the fire of eternall damnation, then  
there be a great many, which haue sow  
en their godlines among thornes, of  
whom S. Paule maketh mention, ha  
ving a taste of godlines, but denying the  
vertue thereof, furthermore, we see that  
if a man goe among thornes, as he tra  
uelleth, sometimes this twig catcheth  
his clothes on this side, sometimes a  
twig on that side, that it doth not onely  
rent his clothes but his very flaine al  
so. Euen so when we passe through  
the thornes of this world, sometimes  
our minde, sometime our conscience is  
tyed by a twig, but it soones our harte



## What man is.

ere laketh  
iogenes  
th bys  
ndle at  
one day

lath. 15.

r. 4. 4.

Confide-  
rion.

is rent and defaced, in so much, that be-  
holding some men, they are so defaced,  
that you shall scarce know a man from  
a monster. Besides these thornes, our  
corrupt nature, or rather cursed ground  
is such as doth bring forth so many bad  
weedes, (if we looke into nature it selfe)  
that we cannot as much as thinke one  
good thought: but as the Euangelist  
saith, even from the seate of our thought  
ten and affections: that is from our  
heart proceedeth euill thoughts, adulte-  
ries, fornications, thefts, murders &c.  
yes such aboundance, and so continu-  
ally, that of our selues we may well bee  
called a barren ground, not able to yeld  
any one good fruite, vntlesse the dewe of  
heauen, euen the manifold graces, fa-  
uour, and goodnes of God be poured  
vpon vs. And yet (because I will ap-  
proch to the thirde consideration) not-  
withstanding, we finde our substance  
but fraile earth, and our fruite vnprom-  
isable thoughts, we seeke daily to pam-  
per the same, as though it were made  
of pure nobilitie, or of a heauenly and  
imaculate substance, for we must haue  
it cased in silkes, beluets, & rich robes  
of

## What man is?

of diuers colours and strange fash-  
ions; we must haue it stuffed with cost-  
ly and delicate choyses of meates and  
drincke, with diuers confectiōs of cos-  
ly deynties, we must haue it p<sup>r</sup>serued  
in huge houses, and rested on easy flow-  
ers, with all as they are appointed to man;  
so are they necessary for man; if man  
would vse temperance and not forget  
fastness, which forgetfulness taketh hit  
many times; that he neither knoweth  
his substance wherof it is made, nor  
his creator wherfore he made it, that in  
the one he myght bee humble and low-  
lie, in the other alwaies thankfull, by  
reason wherof we finde our vnderstan-  
ding darkened, our conscience hardened,  
and our hearts translated, in so much  
that if we shold reason with our selues  
in this our pride elevation of minds;  
what if the poore creatures of y<sup>e</sup> world  
did see and know our boasting heartes;  
and had reason to discern it, would not  
the silke worme, whose web we weare;  
or the sheepe whose fleeces we put on;  
or the byrd, on whose feathers we easily  
laye our carcasses, rather perceiuing a  
superfluity then a necessary vse, and  
there



## VVhat man is.

therewith a monstrous fashion rather  
than a contented mind, would they not  
laugh more at us than the byrds did, at  
the dybough which did put on the phea-  
sants feathers: yea no doubt, and tell  
us of our naked coming into this world  
and of our naked departure, yea and say  
that all is but vaine vanity, better then  
for our selues to exparte in our selues.  
Thus much for the first name of man,  
wherein I haue set forth his substance  
with the fruites thereof, now to the se-  
cond man.

*Enosh.*

This word *Enosh*, which in English  
signifieth a man, cometh from the he-  
brew *Anash*, which betokeneth a per-  
son or a thing so overcome with evil,  
that it is in a manner desperate or void  
of any hope of safety, even so maninde  
after hys fall did first see his substance,  
whereof he was made, as I haue sayde  
before, then he felt the rewarde of his  
disobedience, which is signified by this  
word *Enosh*, which is as much to say,  
as a miserable man, mortall, and despe-  
rately lost, and although the name was  
first

clef. i.

10th.  
afterus.

# V. What man is.

First given by Sub unto his sonne 3217.  
 yeeres before Christ, and after Adam  
 230. yeeres, yet so was the imputation  
 of Sub unto God, and likewise the love  
 of God unto man, as to signify unto  
 Sub being not onely a member, but a  
 head of the generation of the godly, that  
 in the whole members of the Church  
 should be seen among the elect as long  
 as they lived in this world, nothing but  
 misery, affliction, trouble, calamities,  
 and persecution, according to the say-  
 ing of the Apostle, As many as will  
 live godly in Christ Iesu, shall suffer  
 persecution. Since which time y godly  
 haue very well seene, not onely the dis-  
 obedience of Adam, but tasted the inhe-  
 rittance and lot of his fall for many mi-  
 series, persecutions, troubles, and chan-  
 ges, haue bene so heauy and burthen-  
 some to the godly, that they haue wi-  
 shed themselves to bee released of this  
 life, for to be with God, some haue suf-  
 fered such imprisonment, such bondes,  
 such banishment, such torments, some-  
 times to be rente wyth wyld beastes,  
 sometimes to be boyled in leade, some-  
 times laide on the Grydiron some their  
 tongues.

Ally.

2. Tim. 3.

Phil. 1.

236

372

17

56

32

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## What man is.

tongues plucked out, some their eyes,  
some let blood to death, and some their  
heads cut off, that it were a most lamen-  
table matter to lay downe such a bloody  
record. It was no maruell that Saint  
Paul, David, Stephen, and a great  
many more godly, desired to be with  
the Lord, for that this lyfe seemed to be  
no more but a weary trauel vnto them.  
Job describing the estate of man, sayth,  
Man that is borne of a woman is of  
short continuance, & full of trouble,  
and trueth it is, that many troubles  
and chaunges doe happen vnto him,  
now healthy, suddainly sicke, now rich,  
and now poore, sometimes vp, & quick-  
ly down, & neuer continuing in a peace-  
able stay, sometimes beloued of one,  
and sometimes hated of twenty, now  
merry, and suddainly sorry, now a liue,  
and to morrow dead, as the wyle man  
saith, *hodie mihi cras tibi*, to day to mee,  
to morrow to thee, thys wee see the in-  
constancie of time. Besides that, if wee  
looke into the care of our education, the  
care for the prouision of our necessities  
how to get them, and how to hold them  
maketh many a man amazed, to see the  
run-

*Vita quasi  
fata tesa.*

*Job. 14. 1.*

What man is.

running wheele of Fortune. I myghte  
speake very much of the sorow and  
care of men, but it were too long, it shal  
be ynough to yeld the reader to the  
of this present age, wherein we see pa-  
rents to fynde away, and children to  
were stoute, freendes to fayle, charitye  
to growe colde, trueth banished, sayth  
feeble, againe, iniquity to raighe, enuye  
and mallice to beare the sway. & these  
do shewe the estate to be so sorrowfull,  
that a man woulde rather wyth death  
wyth quietnes, then such a life wyth tri-  
terre.

An other name that the Hebrews  
do geve vnto manne is *ish*, which is  
found in many places of Scripture,  
but aboue all, I note one place cited out  
of the second of Genesis, Therefore let  
a man forsake father and mother, &c. Gen. 2.  
which by the Evangelists and the Apo-  
stell is translated *a man*, some  
suppose this word taketh his rote fro  
the very essentiall power of man, and  
some from his qualities, and bothe of  
them do accorde with my purpose in  
this signification: this is manifest, that  
bee

*ish*



## VVhat man is.

hee is flesh, hee is earth, so are y<sup>e</sup> beastes  
of the felds, yet notwithstanding, God  
hath made a difference in shap, propor-  
tion and honor, as Ouid sayth: *Prona  
que cum spectent animantia cetera terram  
O homini sublime dedit celumque videre,*

Whyle brutish beastes doo groueling looke,  
and downward hang their eyes:  
Mans countenaunce is lift aloft,  
and looketh to the skyes,

Yea and though among a great many  
Philosophers, their substance shall be  
made equall, yet I finde the greater ex-  
cellency in man, by how much he is  
made the more honourable, not onely  
in this life, wherein he is made Emper-  
our of all Gods creatures, & all things  
are put in subiection vnder his fete, but  
in the world to come, where he shall be  
assured of immortalitie and life euersa-  
sting, whereas the beastes themselues  
do lose the benefite of honour.

Before mans fall, in the time of in-  
nocency, there was no such power at-  
tributed to any creature, as there was  
vnto man, since which time, though  
man

## What man is.

man be decayed and fallen into miserie  
corruption & depriuation of life in this  
world, by his disobedience, yet by Christe  
hee shall haue restitution to his former  
beauty and state, so that the true defi-  
nition of *ἄνθρωπος*, in my poore iudgement,  
is a man in power; decaying himselfe,  
and therefore may iustly be called *Ἀν-  
θρῶπος* according to the translation  
that is to say, a subuersion or over-  
throwe, which neuer happened neither  
by Gods appointment, nor by anye  
meanes, but by mans owne disobe-  
dience, for as man being then in power  
and honour, would wilfully fall and  
dishonour himselfe, as appeareth in the  
49 Psalm. Man being in honour hath  
no vnderstanding, but is compared vn-  
to the beasts that perish. When so wee  
be in these dayes of restitution, wherin  
Christ Iesus hath appeared perfectly in  
comfort, in acceptation, in redemption &  
knowledge, and hath crowned vs with  
glory, and brought vs into fauour with  
his father againe, wee not accounting  
thys fauour nor regarding our resto-  
ring to honour. Doe wilfully and wye-  
kedly, fall into our olde vomit againe,  
and

Psal. 49.10.



## V Vhat man is.

and in our selues doe deface the nobility that God hath giuen vs, alwayes expressing our ouerthwart disposition, and making it agreeable to our ouerthrowen nature, which is as much to say as a nature turned upside downe, euen as one demanding once of a Philosopher what a man was, answered, a tree turned upside downe, for sayd hee, as the tree hath his roote downeward, and groweth upward, hath his nutriment below, and spreadeth her summes aboue, euen so man hath his roote and nourishment in the higher parte, and spreadeth his twigs downeward, for behold his brayne which feedeth euery artery downeward, and behold euery limme, bone, heayre, arme, legge, &c. and you shall finde them all to growe downeward, not as though nature were an author or president of ouerthwartnes, but rather that it should be a remembrance and signification of our growinge downeward to the earth (concerning our flesh) from whence wee came, and that our roote being fedd aboue the earth, did looke vp into heauen, in the which he hath his perfit feeding, and assured.

## VVhat man is.

lured life, and although the woꝝkes of  
God are so wonderfull in theyꝝ kynde,  
that we are not able to searche out the  
deepeenes of them, noꝝ to reason why it  
should be made thys way oꝝ that, yet  
we may haue an honest & godly gesse  
in the framing of our ouerthwart na-  
ture when wee suruey & iudge our dis-  
positions agreeable to the same, to bee  
fit fruits foꝝ such a tree, and the better  
to vnderstand this, doe we not see that  
we account least of that thing which is  
best foꝝ vs? and best of that which is  
worst foꝝ vs? doe wee not bzeake that  
which is commaunded vs, and followe  
that which is not commaunded vs, doe  
we not in steede of godly exercises, de-  
light in fleshy pleasures, in steede of  
charity put on enuy? in steede of pittie,  
use stouy harts? doe wee not foꝝ pati-  
ence vse vengeaunce? foꝝ loue hatred, foꝝ  
humility pryde, foꝝ liberality couetous-  
nes, foꝝ vertue vice, foꝝ honesty vngod-  
lines, as the Poet sayth, *Nitimus in  
vetitum semper expimusque negata*, we en-  
deuour our selues in things vnlawfull,  
and alwayes desire thinges forbidden,  
we find the like in Adam, who deligh-  
ted



V What man is.

Man com-  
pared to a  
Snayle.

ted in the Apple that was forbidden him, and likewise in Lots wyfe, that looked backe to Sodome which was forbidden her, and so we see and find in all men their vntowardly disposition, wilfully to lose the nobilitie and power of their image and creation, and to caste theyr honour in the dust, manne may very well be compared in all his actions vnto the Snayle, who in his nature hath these three properties, hee is slowe in going, blinde in sight, & defileth the way that he goeth in, for commonly you shall see hys trace. Euen so mankind, in going any the wayes that a man should trauell in, namely the way of godlines, of truth, of fayth, of honesty, of mercy, of loue, of equity, which are the onely wayes we shoulde treade in thys world, we finde him wholly to bee very slowe and slacke in his pace, and touching his sight, euen as he hath lame legs to tread his pathes (euen a snailles pace) so hath hee blinde eyes to see the same pathes as they ought to bee seene, and behold, but rather in hys slowe and blind trauell, defileth his passage, either with ignorance, pride, whooredome, enuie,

## VVhat man is.

uyc, theft, murthcr, or some one filthye  
sinne or other. In so much, that if man  
do but account the wandring motions  
of hys mynde, the wylling consents of  
his hart, and the wicked actions of hys  
body, hee shall in himselfe beholde such  
a filthy account, as if with a conscience  
and consideration, he looke backe and be  
hold but the travell of a fewe dayes (I  
wyl not say many yeeres) peraduen-  
ture he shall be ashamed to beholde hys  
defiled pathes, and the steppes that hee  
hath left behind him so filthy. O Lorde  
howe many desires arise in the concu-  
piscence of mans flesh, howe many wic-  
ked wythes spring out from the bad af-  
fection of his hart, howe many vanities  
haue taken possession in his eyes, and  
howe many felons are written in hys  
bloody handes, howe many bright daies  
hee hath occupied in drouisie sleepe, to  
wander in the darke night, howe hee  
hath obeyed sathan, & refused his swæete  
sauiour. Howe he hath followed fables,  
and refused the comfortable counsell of  
the Gospell, howe he hath turned hys  
eyes from hys poore afflicted brethren,  
and followed the wicked crew of in-  
fidels



What man is.

dwells, how he hath shut up his compass  
 from the poore, and opened his libe-  
 rality to drunkards, wantons, and light  
 persons, what greater losse of nobili-  
 tie cane there be, then to refuse the glo-  
 rious company of heauen, yea euen that  
 sweete Christ himselte, and to be con-  
 uersant with sathan & hys crew, what  
 greater deformity, then to be from the  
 protection of the almighty, to be subiect  
 eyther to the flesh or to the worlde, and  
 what greater shame, then to cast of the  
 iewels of honesty and godlines, and to  
 be bankrupt with the infidels of this  
 worlde, not able to boast of one good  
 work, no not so much as delighted with  
 one godly thought. God himselte hath  
 proclaimed all his seruice to be done in  
 the open light, and open places, and in  
 all congregations, namely faith, loue,  
 charity, pittie, patience, equity, the prea-  
 ching of hys word, the vsing of his Sa-  
 craments, inasmuch, that he that is hys  
 seruaunt, in these thinges may boldly  
 knocke his breast and say, *Hic mu-*  
*rus ahenus esto nil conscire sibi, nulla im-*  
*palllescere culpa.* To knowe no guiltines,  
 and to blush at no offence, is a brazen  
 wall,

Horace E-  
 pisto. 1.

What man is.


Wall on the other side, Iathan shutteth  
up all his works in bigger minger;  
he wyl haue none of the come in light,  
as for example, the theefe, the whoze-  
monger, the drunkard, and euery euill  
dower wyl not be knowne of his action,  
neyther committe any of these wycked  
offences in the light of the worlde, but  
secrete lie and in feare of daunger, yet  
notwithstanding, such is the folly of  
this worlde, and pperuerfnes of mans  
nature, that notwithstanding that light  
be come into the worlde, yet men loue  
darknes moze then light, because they  
deedes are euill. Thus you see the whole  
state of man described, and his lyfe to  
consist of a weake substance, his estate  
in mysery, and his honour cast downe  
to the grounde.

Iohn 3.19

A prayer







## A prayer.

**O** Eternal God and most mercifull father, who of thine owne goodnes haste vouchsafed to frame vs of a vile substance & made vs to thine owne similitude, and likenes, and didst set our first parents Adam and Eue in the pleasant Paradise and didst crown them with innocency & immortality which they lost by their disobedience, plucking vpon theselues & their posterity thy iust curse, by the which wee alwayes in this transitorye world, saueur of sin, sorrowe & death, yet thou of thy goodnes O Lord, forgetting thy wrath, and remembering thy mercy, didst giue vs thy sonne Iesus Christ to restore vs againe to our estate, and bring vs againe into thy fauour, who hath already entred the gates, & taken possession for vs in thy heauenly Paradise, where wee shall bee assured

## A prayer.

assured of euertlasting comfort, ioy and  
bliss. Vouchsafe O Lord wee  
humbly beseech thee, to comfort our  
harts with thy holy spirite, and open  
our vnderstandings with the continu-  
all preaching of thy holy worde, that  
we may truly acknowledge thee to be  
our only creator, preseruer and redee-  
mer, and that we may so viewe and be-  
hold our owne lamentable estate, and  
hauing our owne insufficiencie alwaies  
before our eyes, may alwayes flee to  
thee for succour. graunt O Lord that  
wee may so acknowledge our owne  
weaknes, that we bee not caryed away  
with vaine pompe, nor sed with filthy  
pleasure and lust, nor drawn away by  
the allurementes of the world, but may  
alwaies sette a firme confidence in thee,  
which is the only stay & gage of our  
frayle and casual estate, for thy sonne  
Iesus Christ his sake, our onely media-  
tor and advocate. Amen.

How





**H**owe Sinne doth al-  
wayes budde forth and grow in our  
nature, and how it is nourished and  
encreased in our flesh.



**I**thence the fall of  
Adam, there is a cer-  
taine defect, and cor-  
ruption of nature in  
man, by the which he  
is prone and ready to  
commit sin, and never able fully to sa-  
tisfie the Lawe of God, this corruptnes  
lieth hidden and taketh roote in that na-  
ture of ours, which proceeded from A-  
dam, and buddeth or breaketh forth by  
the thoughts and wyll of the hart, bee-  
ing enclined vnto euill, even in y whole  
course of our life, as God himselfe sayd,  
The imagination of mans hart is euill,  
euen from hys youth. Although we see  
in

ip. 2.

en. 8. 21.

## encrease of Sinne

in youth no such apparent shewe of sin,  
as we see in ryper yeres, yet that evil  
which is called originall or inhabiting  
doth assuredly so remaine, that some-  
time is seene anger, revenge & hatred  
in them, and then concupiscence, which  
sticketh in nature from the beginning,  
and aptnes to sin doth appeare euery  
day more and more, euen as age doth  
encrease, and then as S. James sayth,  
He is drawen away by his owne con-  
cupiscence, and is enticed. then when  
lust hath conceived, it bringeth forth  
sinne, and sinne when it is finished  
bringeth forth death. Sinne it selfe is  
found in our corrupt nature, but the or-  
der and encreasing thereof, is seene in  
the maturitie and ripened of yeres.  
Touching the first sinne and simple sin,  
which is called Originall. The prophet  
speaketh, Behold I was shapen in wic-  
kednes, and in sinne hath my mother  
conceaued me. Likewise S. Paul doth  
say, By nature we are the Children of  
wrath. Hence we gather in the very  
generation of man, when by the Lawe  
of nature the issue is conceaued and fra-  
med, then the spotte of sinne dooth passe

Ja. 1. 14. 15

Psal. 51. 5.



## The nourishment and

into them begotten, and so from age to age, and from one to another passeth on even with the framing and conception of nature, and then (as the Prophet sayth) in another place, who can make that cleane which is conceaued of an vn-cleane seede. If that seede then be vn-cleane, needes must the frutes be agreeable which doe appeare in order as in a seede, first there is the very graine, then thence the stalke, last, the very same fruite: so in man, first the deyled nature by descent euen from Adam, then his thoughts, lastly his actions & deeds. Now touching the first, We receive our contamination in generation from the deyled generator, then our thoughts begin to frame consent and shape of sinne, and it is working in our hartes and mindes when it is sayd, we cannot as much as thinke one good thought, as appeareth in the Gospell. Out of the hart come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders. So that first in y<sup>e</sup> harte is the seede, then from thence proceedeth the thought or imagination, which in y<sup>e</sup> 8. of Gen. is called Gezer, a cogitation or concu-

uh. 15. 19.

the increase of sinne.

conspicence, which doth shape a delight, a  
pleasure, a will and desire to sinne, and  
all of all appeareth in the same work  
manship of nature, the very fruites of  
our corruptnes, which the weathers which  
is called *inania*, which is a confusion of  
order, not framing our selues according  
to the Law of God, soasmuch as in our  
selues, we behold not that which is ne-  
cessary for our selues, or required in our  
selues, as the Apostle saith: The natu-  
rall man beholdeth not those thynges  
that are of the spirite of God, & for thys  
cause are we called *aconscius* wicked, and  
beuote, for when we haue done of our  
selues what we can, yet we are unprou-  
fitable in respecte of our owne abilitie  
and power, which I speake not to dis-  
may & weaker you, to signifie vnto the  
their vature befoze God and the world,  
to be nothing worth, and so to bee reiec-  
ted and not regarded, but rather to  
their great comfort, that being so vile  
and wicked in their kinde and genera-  
tion, it pleaseth almighty God to beau-  
tifie them wyth the spryte of know-  
ledge: and allowe of them in hys fa-  
uourable acceptation, and to blesse  
them.

1. Cor. 2. 14



## The nourishment and

them with his continuall mercye and  
loue in his sonne Iesus **C** **H** **A** **P** **T** **I** **S** **T** **E**,  
especially those that feele the heauy  
burden of the flesh and wyl hearken to  
the louing call of the Lord, and come on  
to him, but such as wyl not hearken  
and returne when they are called, but  
perseuer and continue in the hardnes of  
their hart, in such this pride of sinne is  
nourished and increased two manner  
of wayes. 1. By the diligence of sathan,  
secondly by the pleasure of the flesh. As  
touching the diligence of sathan, when  
ye shall perceiue maner to goe astraye  
from God, which is his preseruer and  
sheepeheard, and from the comfortable  
flocke of the Church, and company of  
the godly, then as a straying sheepe is,  
he the sooner taken by the Wolfe, and  
so deuoured of him, for sathan diligent-  
ly goeth about as a roaring Lyon, seek-  
ing whom he may deuoure, and when  
he hath taken him, even as the fleshe of  
the sheepe is digested in the stomacke of  
the Wolfe, even so is this wicked mā  
resolved into the inticements & sugge-  
stions of sathan, so that where as the  
motions of the flesh do prick and stirre,  
there

no wayes  
are nour-  
ed.

## increase of sinne.

there is sathan ready to sette forward  
and egge man into the accomplishing  
of every sinfull desire, untill it be per-  
formed, and then followeth the resolu-  
tion & consumption of the whole man,  
eether in shame or confusion, thys hap-  
peneth cheefest in those that goe firste  
astray and forsake theyr louing God,  
to whom he hath lovingly called and of-  
fered himselfe, and then afterward shal  
followe the wandring of their owne  
wyll, as appeared in Judas, who firste  
forsoke hys God, followed hys owne  
wyll, and then was taken of sathan, and  
so consumed. And now to enclode in  
thys poynt, there is no roote or seede of  
sinne in the hart of man; but sathan is  
alwayes watring it, and attending it,  
to make it growe and ware ripe, and  
being so, it is reapt either with shame,  
or rewarded with confusion, as the A-  
postle sayth, What profite had yee in  
those thinges whereof yee are nowe a-  
shamed. Dauid to auoyd it, sayd in hys  
prayer to God, All they that hope in Psal. 25. 2.  
thee shall not be ashamed. so likewise  
after the continuance of sin cometh  
confusion, as we haue seene by experi-  
ence,

Strayers.



The nourishment and  
care, many whozemongers, have bene  
brought to extreame poverty or to most  
horrible diseases, the Drunkard unto the  
Dropsie, and extreame palsy and feebla-  
nes, the tyrant unto utter ruine, hatred  
and corruption, as appeared by Antio-  
chus, who did so rotte where hee laye,  
that his Chamberlaine could not abide  
the smell of him. The covetous, God  
doth abhorre, as the Prophet sayth: the  
Rebel is rewarded, (as how? the ly) with  
the losse of his life, besides their tempo-  
rall punishments layd upon some of the  
ungodly. The Apostle sayth unto all the  
ungodly, Neyther fornicators, nor Ido-  
laters, nor wantons, nor adulterers, nor  
thieves, nor covetous, nor drunkardes,  
nor raylers, nor extortioners, shall in-  
herite the kingdom of God; this sa-  
meth to be gracious and terrible sen-  
tence, and all these finnes are flyeing  
in our flesh, but byged and sette on by  
sathan, who seeketh (as I sayd) nothing  
but shame and confusion. Now there re-  
steth an other sort of nourishing of this  
sin in our fleshy nature, when we give  
over our selves as servants to unclea-  
nes and iniquity, to commit iniquity, &

for

22. 7.

Co. 6. 9.  
10.

Rom 6. 19

## Increase of Sinne.

be overcome either with pleasure or  
with idleness, or with abundance, if a-  
ny of these take hold in our fleshly mini-  
des, and we anker our wylles thereon  
to, then that sin which stirreth in hidden  
nature, appeareth in open actions, as for  
example, the man that is giuen to plea-  
sure, whether it be the pleasure of the  
minde, or of the flesh, as Herode was  
giuen to both, y effect of them was mur-  
der against his owne conscience, and if  
you giue scope vnto the wandring mind  
to haue his delights wherein he wil, as  
we see many delights in the world, as  
hawking, hunting, dicing, carding, py-  
ling, daunting, bare-bayting, and ma-  
ny other such pastimes, sometimes they  
are take: for recreations, but that is a-  
mong the graue, that knoweth howe to  
rule (not to be ruled) but giue y carnal  
minde an itche, and it desireth an Ell,  
and hardly it can be remoued or appea-  
sed because it is in league & linked to  
the flesh, which alwaies desireth con-  
trary to the spirite, and that is y cause  
we see greater flocking, & more delight  
in any these pleasures among the grea-  
ter company, then in resorting to Ser-  
mons,



The nourishment and  
 mens, or to the Church, hence groweth  
 the greates abuse of the Sabbath  
 day, in holping, drinking, gaming and  
 pastime. The heathen Poet did geue  
 good counsell, *A nimium regere, qui nisi  
 pareat imparat hunc frenis hunc in compe-  
 scatana.* Rule thy minde, vnles thy  
 minde rule thee, bridle him, and fetter  
 him fast with chaynes. For this cause  
 did the Apostle geue counsell, that we  
 should mortify our earthly members,  
 that is to say, kyll our carnall affecti-  
 ons and delights. But doe we goe about  
 to kyll them when wee water them,  
 and allosow of them: nay rather prefer  
 them befoze godly meditations. I will  
 not condemne pleasures (as I say) that  
 are bled of the wise and well settled for  
 their recreations, nor yet our Englishe  
 musicke, vnles it be among wanton  
 mindes or light braynes, for if it be v-  
 sed among them, you shall see what a  
 monstrous effecte it vseth, it maketh  
 theyr thoughts and mindes to runne a-  
 stray a great waye of, and fall into dy-  
 uers and sundry desires and vnlawfull  
 wishes, and ambitious appetites, be-  
 sides that, it shapeth a thousande fanta-  
 sies and imaginations in theyr conceits

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Effect of  
 Musicke.

## The nourishment and

making themselves in their fantasies  
to be of great balure, and estimation;  
whereas they are nothing towarde, to  
what proportion eyther of behaviour,  
ambition, or desire they frame them-  
selues that be louers of Musicke, they  
can best iudge that haue delighted it,  
but this I am sure, though preferred in  
many houses befoze the preaching of  
the Gospell, yet I knowe the Gospell  
delighteth the godly so much, as they  
utterly refuse musicke, in respect of the  
greater, for in the Gospell we finde this  
sweete harmony, the gates of beauiē are Ioh. 14.  
open, mercy and loue is sent vnto vs,  
euerlasting life is prepared for vs, in  
the kingdome of heauen, and what bet-  
ter melody. The other yeldeth but vn-  
certaine soundes, not distinct, lightlye  
heard and quickly gon, and therefore  
fitter rather for an vnsensible flesh then  
for a reasonable spirite, and thys plea-  
sure of the minde beeing first growen  
strong and ripe in the minde, dooth  
worke in the flesh so mightily, that all  
good order being excluded, these are plac-  
ed. First idleness, then the delight of  
euill company, thirdly euill and filthy  
words,



# increase of sinne.

words, and last, in moderate dyet, and what proceedeth from all these 4. you shall iudge by the sequell. As for the first, which is Idleness, the Poete sayth, *Otiā si tollas periere* *Cupidinis arcus*, Take away Idleness, and thou dost breake Cupides bowe, againe. *Quæritur Agistus quare sit factus adulter? In promptu causa est, desidiosus erat.*

Idleness.

Why was Agistus an adulterer? because he was Idle. King David came from hys floggish bed at none day, and walked on the rooſe of hys house, when he beheld from thence, Bath-sheba the wyfe of Uriah, and did by hys idleness engender hys adulterous practise. The wise man saith, Idleness bringeth much euill. Likewise S. Paul speaketh of young wyddowes to Timothy: Being idle they learn to goe frō house to house.

2, Sam, 11. 2.

Ecc. 33, 26

1, Tim. 5, 13.

Euill companye.

Gen. 6. 2.

Now to the next vice, which is euill company, which is a great occasion to translate a good disposition, and make it become very bad, as the wyse man saith *Ex malo consortio malus eris*, by company of the wicked, thou shalt learne wickednes. The children of God being in the company of the Daughters of wycked

ked

## The nourishment and

red men, descending of y<sup>e</sup> stocke of Cain,  
were ravished with their beautes, and  
tooke them agaynst the wyll of God, in  
semuch as he beholding the wickednes  
of their harts, sayd: It repenteth me  
that I made man, It is sayd in Ecclesi-  
asticus, He that toucheth pitch shal be  
defiled with it. Also in the Revelation  
it is sayd, by the whore of Babylon: Goe  
out of her my people that ye be not par-  
takers in her sinnes. If a Lambe stand  
by a Wolfe, or towe nere the fire, the  
one shalbe in hazard to be deuoured, the  
other to be burned. If a mā goe among  
bzyers, he shalbe plucked, scratched and  
defaced in euery side, euill company  
hath wholly consumed many a man, dis-  
credited his house, blotted out his good  
name, impouerished his estate, and con-  
sumed the body in most horrible disea-  
ses. The Prodigall childe, that fell into  
bad company, is a good example to ma-  
ny prodigall children in Englande, to  
make them auoyd that thing that bryn-  
geth shame, diseases, pœuerty, hanging,  
or some other bad death, there is no mā  
so unreasonable, but he will auoyde the  
plague, leprosie and such contagious  
diseases,

Ecc. 13. 1.

Reu. 18. 4



## increase of sinne.

diseases, and shun and detest such as are infected with them, but those spirituall diseases, as doe infect both body & soule, are neuer annoyded nor detested, nor the company of them that haue them: the horrible punishment whereof, is expressed in many places of Scripture, especially if you reade y<sup>e</sup> Homily against adultery, there is a most terrible punishment ordeyned of God in all ages, against adulterous personnes, of all estates and degrees, yet we haue a great many stony harts, hauing bysardes of impudency on their faces, that do knowe God, haue heard his word & his threats against such horrible sinne, and yet notwithstanding wyll delight in that filthy and damnable sinne, and wyll buylde (presumptuously) on the mercy of God, but this let them be warned, and in the bowels of Christ I charge them take heed, that they build not theyr pleasure and lust, but theyr sayth vpon the mercy of God, if they doe, the building wyll fall euen as Sampsons house did vpon theyr owne pates, and crush them to peeces, for the seruant that knoweth bys Masters wyll, and wyll not doe it, shalbe

## encrease of sinne.

shall be whipped with many scourges,  
If such adulterers will not be terrifi-  
ed with the temporall punishments of  
which befoze are layd downe, yet lette  
them looke to the day of iudgement,  
where the byright Judge Christ sitteth  
who hath pronounced the swete sen-  
tence already in Mathew, Verily I say Math. 19.  
vnto you, that when the sonne of man  
shall sit in the throne of hys maiestye,  
ye which followed me in the regenera-  
tion shall sit also vpon the xii. thrones  
and iudge the twelue tribes of Israell.  
And whosoever shall forsake house or  
brethren, or sisters, or father or mother  
or wyfe or children or landes for my  
names sake, he shall receiue an hundred  
fold more, and shall inherite euerla-  
sting life. Let them looke into thys sen-  
tence, and they shall find a promised  
pleasure, which shall drowne all carnall  
and filthy delights, if at least wise hee  
haue any desire to be the child of God,  
and do expect and looke for the lyfe to  
come.

The thyrde vice, which corrupteth a  
man is filthy talke, which indeede dooth  
set our nature so at liberty, y we shame 3. Vice fil-  
thy talke

D. i,

not



## The nourishment and

im.3.4.

not to fall in the sandes and shoze of filthy pleasure, for if the tongue, as the Apostle sayth, be the helme and guyde of the ship of our body, néedes must the ship run at large, whose guyde is unrulye.

Cor.15.

S. Paule recording the wordes of Menander, sayd: Euill words corrupt good manners. Likewise Dauid describing the vngodly, among other things sayth: Under his tongue is vngodlines and banitie. Pea James sayth, The tongue set among our members, defileth the whole body, and setteth on fire the course of nature, and especially you shall note it in those whose inclination is to euill, and in whom there is founde a towardnes, and a wylling readines to a wanton, wicked, and filthy life, wherefore I frendly admonish with S. Paul

am.3.6

eph.5.34.5.

Fornication, and all vncleannes, and couetousnes, let it not be once named among you, as it becommeth Saintes, Neyther filthynes nor foolish talking, neyther iesting, which are thinges not comelye, but rather gyuing of thanks.

Last

## Increase of sinne. II

of all, there remaineth another  
 sustentance to carnall pleasures, which  
 is immoderate diet. y<sup>e</sup> is much to all  
 temperance; an overthrower of know-  
 ledge; a destroyer of reason; a disfigurer  
 of shape; and a destroyer of vertue.  
 Like wise, it breedeth into vice; a main-  
 tainer of appetite; and a copartner with  
 badlines; for if y<sup>e</sup> behold the man in  
 eyerd either to gluttony, or drunken-  
 nes, you beholde him that doth so stuffe  
 the flesh, as he seemeth to be willing to  
 forsake the reason and desires thereof,  
 whych appeare shamefully bothe in  
 Ihesus and in Holophernes; to their con-  
 fession. And as Marcus sayth, Tu ga-  
 nes indulges. Ciprian settare nefandam,  
 do thou dost favour gluttony; that in  
 the ende, thou dost nourish venerye.  
 The wise man sayth, Drunkennes en-  
 creaseth the furye of a foole, till he of-  
 fende, or diminisheth his strength, and ma-  
 keth woundes. Also in the Proverbes of  
 Salomon, Look not thou vpon y<sup>e</sup> wyne  
 when it is red, and when it sheweth  
 hye colour in the cuppe, or goeth doone  
 pleasantie. In the end therof it wil bite  
 like a serpent, & hurt like a Cockatrice.

Immode-  
rate dyet,

Ecc. 31. 30

Pro. 23, 31,  
32, 33.



## The nourishment and.

thine eyes shall looke upon strange wo-  
men, and thy hart shall speake lewde  
thinges. Wherein you may see the lewde  
forces of excessive wine, it maintaineth  
benery, gyueth courage to offende, di-  
minisbeth strength, woundeth, stingeth  
as a serpent, hurteth like a Cockatrice,  
turneth the eyes to strange women,  
and maketh the hart speake lewde thin-  
ges, what greater overthrow can there  
be to the honour and dignity of a man?  
Now beholde what God pronounceth  
against such. In the Prophet Ezechiel he  
sayth: **Woe** vnto them that rise vppre-  
ciously to folow drunkennes, & to them  
that continue vntill night, till the wine  
do enflame them. And a little after, in  
the same Chapter. **Woe** vnto them  
that are mighty to drinke wine, and to  
them that are strong to poyze in strong  
drinke. Likewise, the Prophet Joel  
cryeth out at them. **Awake** ye drin-  
kardes, and weepe and howle, all ye  
drinkers of wyne, because of the newe  
wyne, for it shalbe pulled from your  
mouth. Nowe because mans nature is  
apt and prone herevnto, God did not  
onely geue a threatening to this reason  
to

encrease of sinne.

to be terrified, but an order to his bodye  
to be mortified, and therefore ordeyned  
and proclaimed fasting, as a most godly Fasting.  
and commendable constitution of the  
body in temperance, and that wee  
shold so order our eyes, that we shoulde  
be feeders of nature, and not releuers of  
appetite, neyther shold this fasting in-  
periciously consist in choyle of mea-  
tes and drinkes, as the ~~epithet~~ August. d  
wholy refrained flesh, and yet in other moribus.  
dainties were ~~disordered~~ Manich, l  
rather that we shoulde take to relieue 2, cap. 13,  
nature, and no more. To this ende sayth  
Salomon, was fasting ordeyned, first to Institu, li,  
suppress the flesh, least that it shoulde cap. 12. sec  
be wanton. Secondly they shoulde be 15,  
the better geuen to prayer, and thirdly  
it shoulde be a testimony vnto humility,  
in those that did use fasting orderly, that  
is to saye, in refraining ouermuch stuf-  
fing and pampering of the bellye, the  
Lord God graunte it speedily in all good  
Christians for his Christs sake. Amen.



**A prayer.**

**O** Mercifull God, forasmuch as wee  
see that we are but very dust and  
ashes, and though wee growe vp gloriously  
as the flower of the fild, yet we  
are cut downe quickly and wyther as  
the grasse, and forasmuch as out of this  
corruptible nature of ours proceedeth  
no good thing, but wicked thoughts,  
deuillish inuentions, and most detestable  
actions. VVee humbly beseech thee,  
gync vs grace that wee may behold  
our vile nature and wicked inclination  
that we may be ashamed thereof, that by  
shame we may be conu-  
uent to shun the wickednes of sin, and  
forced to shadow our selues vnder the  
winges of thy protection, and learne  
to put on the beautye of thy sonne Ie-  
sus Christ, that in him wee may be re-  
stored to the shape and forme of ver-  
tue and godlines, to the honour and  
glory of thy holy name, through Ie-  
sus Christ our Lord. Amen.

How

# Howe many greuous enemies we haue by reason of sinne.



Considering howe ouglye  
and monstrous sinne is in Chap. 3.  
the mind & fleshe of man,  
and howe diuerse it is in  
hys wyll, as it is a thinge  
impossible to proportionate it, so is it a  
thing so detestable, that by reason ther-  
of, (I meane sinne onely) we haue ma-  
ny most greuous and intollerable ene-  
mies. As for example, Gods vengeance  
and wrath, our owne conscience, death  
and damnation, of the which, some of  
thē are enemies vnto our sin & frēnds  
vnto vs, as are, Gods vengeaunce, and  
our owne conscience: and some of them  
are frēnds vnto sinne, and enemies vn-  
to vs, as are, death and damnation, but  
by reason that sinne raigneth in vs, and  
we fauour it, and water it, and cannot  
nor wyll not seperate our selues frō the  
hazarde of it, but keepe a society wyth  
it. Wee are like the Coine that is  
D. 4, found



## The encrease of enemies.

is found among the chaffe, which is gathered vp & cast into the fire, and so they perish together: Euen so, when sinne is founde to excede in our mortall bodies, and that we ouermuch defile the house of the Lorde, (I meane his Temple) he shal come with his fanne in his hand, and purge hys flower, and that seede which is not scene, but covered with the Chaffe, and dust of the floure, shall be cast away, and that man whose multitude of sinnes do couer him so, that neyther repentance, nor any good conuersation doth discover, vndoubtedly eyther the browne of Gods vengeance shall sweepe him away, or els h worme of his conscience shall gnaw him, or the sting of death shall confound him, or els the fire of hell shall consume him, for all these are enemies vnto vs for sins sake. Nowe therefore, least sinne myght raigne among vs too abundantly, with out the cutting off of the buddings and blossomes of it, either with amendmēt, with grace or with feare, I wyll laye downe what the force of all those enemies is, that we may see how that daily by the entertainment of sinne, wee prouoke

by reason of sinne.

prouoke greuous enemies against vs.  
And touching the first, which is the ven-  
geance of God vpon sinners. I will  
begin with the hystory of the Israelites  
expressed in the Bookes of Exodus and  
Numery, where the people for theyr  
murmuring, bryshing of their fleshpots  
for worshipping the Golden Calfe, and  
many other sinnes, had the plague, le-  
prosie and greuous diseases among  
them, and many of the Idolaters were  
slayne. And in Numery, such as rebel-  
led were swallowed vppe in the earth,  
such as murmured, had fyre Serpents  
sent among them, and such as commit-  
ted fornication among them, hadde  
the plague, in so much, as there dyed in  
the plague twentye foure thousande.  
We reade also that for the sinnes of the  
people, the world was drowned, and  
for the sinne of Sodome and Gomor,  
those Citties were consumed with fire  
and brimstone. Herosius reporteth, that  
for sinne the two great Citties in Asia,  
Colossa and Hierapolis, suncke into the  
earth, and were swallowed vp. Jericho  
was besiged by Josua, and the Cittye  
was taken, and all the inhabitants (sa-

Vengeance  
of God,

Exo, 4, 16,  
17, 19, 32,  
Chapters.

Chapters,  
16, 21, 25,

Gen, 6, 13,

Gen, 19, 24,

Iosu, 6, 31,

uing



## The encrease of enemies

Math. 21.

uing Rahab, and they that were wyth  
her) bothe olde and young were put to  
the sword, and the Citty burnt, but of  
all lamentable plagues sent from God,  
the destruction of Jerusalem by Titus  
and Vespasian, may be a terrible exam-  
ple vnto vs, for they hadde the Lawe,  
Prophets, yea Christ himselfe, who  
bitterly wept ouer them, and yet they  
would not turne from theyr wicked  
sinne, but hardened theyr harts, and ca-  
red not for the Lords sweete warning,  
and comfortable calling, nor yet for  
their owne harne and confusion, which  
was so nere at hande, but euer they  
thought that the Lord would not de-  
stroy hys Temple among them, nor yet  
that they shoulde bee spoyled for their  
Temples sake, and besides that they  
were so many, they boasted of their mul-  
titude and strength, and thought all the  
worlde could not overcome, but all the  
worlde cannot preuaile, where God him-  
selfe doth sette against, as appeared by  
this great and populous Jerusalem.  
Whereof Iosephus maketh mention,  
that they were besieged so long, that a  
busshell of Corne, was worth a talent,  
yea

by reason of famine. I

yea they were so hungry, that they did  
bite the leather of their targets and  
shoes, and gold was sold of them to  
ease the dunge of Dren, the mother of  
Ier. her stone child is said to, which was  
a most lamentable & unnatural thing,  
there were in C. 10. before Darius  
slayn by Belshazzar, C. 10. 10. 10. 10.  
standing in by Darius, so he kept in the  
bondage, thus thousands to be brought  
to Rome for a triumph, which after  
there was a desire of to the streets,  
where that, for 10. 10. 10. 10. were sold,  
all this good mention, (which has man  
admirable thought to have conquer  
renewed the world) the Lord for their  
sins, and for the continuing of his  
word and truth, delivered uppe to the  
bloody hands of their enemies. What  
part is so hard that will not tremble to  
heare this lamentable vengeance and  
wrath of God, with so sharpe punish-  
ment upon his owne people, which be-  
fore he loved so dearly, and among all o-  
ther nations of the worlde, chose for  
his peculiar flocke.

Anno salu-  
tus. 73.

Besides this, & hayle, thunder, light-  
ning, stormes, tempest, floods, mists, pal-  
pable dark-



## The encrease of enemies

partners, frogs, caterpillars, and huge  
serpents, which the Lord hath sent  
unto his people for sin. The Prophet saith  
that for the sinnes of the people, he had  
sent a dearth upon the moor of bread  
and oyle onely, but of their holie bread,  
and therefore for their idolatry and in-  
iquity, the Lord sent false prophets  
among them, and the Lord sent sword  
to the people by the Prophet Ezechiel.  
What if they did sinne by committing  
any trespass against him, he would  
stretch forth his hand, and smite the  
staffe of bread, and sende such a famine  
upon it, that man and beast should be  
destroyed, like wise he would sende  
some beastes into the lande to spyle it,  
a sword to destroy them, or a pestilence  
to overthrow man and beast, and then  
if Noah, Daniell, and Job were among  
them, they should deliuer but theyr own  
soules, but their sonnes and daughters  
should not be deliuered. How bitterly  
were the offences of Sodom and Ierabel  
punished for the taking away of a little  
peece of land. I would to God it were  
seene in England, by them that taketh  
away great livings and manours, and  
sendeth

Eze, 14.

by reason of sinne. ¶

saith a whole household at Begging, if  
the formes of those men were so vned  
as Achabs formes, they heads cut of all  
in one day, and like wyse they hangrye  
Zerabels, were vned as Achabs Zerabel  
deuoured of dogs, and foules of haires,  
they would (I thinke) consider what a  
God there is, that seeth into harts  
of wicked offenders, and doth beholde  
the multitude of their sinnes, not onely  
entertained in corrupt nature, but al-  
loved in corrupt wyll. Good Lord con-  
sidering the ripenes of sinns in these  
dayes, it is to be lamented, that wee  
feare not the vengeance of God. The  
Prophet Dauid could say, If thy wrath  
be kindled O Lord, who may abide it.  
Ezechiel doth shew howe greatly the  
Lorde cryed out against Ierusalem,  
shewing the offences of Sodome, for  
the which they were destroyed, whych  
were, pryde, fulnes of bread, Idlenes  
and contemning the poore. But alas we  
haue not onely thys, but an infinite  
more of most horrible sinns raigning a-  
mongst vs. As disobedience, murther,  
enuy, couetousnes, hoedome, extortion,  
blury, false accusation, drunkennes,  
lying,

Eze, 16, 49



## The encrease of enemies.

lying, dissimulation and perjury; from the iust iudgement of which sins nothing ripe among vs. I beseeche God of his mercy defend vs, and be favourable vnto vs. Truly our owne sins of Englands being so many, and so boldly and openly vt bled; doe blind vnto a great many that they neither beholde the maiestie and authority of God; nor yet the iustice he may lay vpon vs, as barrennes, dearth, famine, and pestilence, and in steede of our great plenty; to sende vs scarcity, in steede of our peace to send vs warre, and for the quietnes of our habitations and families, to banish vs from our owne houses, and to scatter our families before our faces, and to deliuer them and vs into our aduersaries hand as a pray. This God can doe, and vnles we speedily repent, vndoubtedly this first enemy to sin, which is Gods vengeance, will be poynted vpon vs.

Second enemy to sin.

The second enemy vnto sinne, is our owne conscience, which forasmuch as it hath an inward taste of y<sup>e</sup> law of nature & a knowledge of our deformed conuersation & a sight of our going astray from the image of our good creator, doth alwaies

by reason of sinne.

waies at the rebellion of sin ( especially  
when we ioyne our wills thereto) stir in  
our bodies as though we had y<sup>e</sup> feeling  
of some liuing thing there, crabbling,  
gnawing, clogging, accusing, pressing  
down as a heavy lump of lead, shaming  
at, & condemning our own reasons, and  
wills for giuing entertainemēt vnto sin,  
in asmuch as sometimes ye shal find the  
tormēt, & grēues of conscience to worke  
greater sorrow & care in our minds, thē  
if we were either in prison or ready to  
goe to execution, and although there bee  
2. consciences, the good and the bad, for  
asmuch as I write vnto the good people  
of God, I will haue to doe but with the  
conscience of the good, referring y<sup>e</sup> other  
to his continual hardnes. And although  
oftentimes we see not the conscience of  
the good, by their wickednes of sin, for  
that they are not yet called, yet if they  
consciēces do not shew her force of ac-  
cusation, no doubt it is imprisoned, and  
so hid in y<sup>e</sup> great heape of corruptiō that  
though it cannot now speake in the end  
it wil breake forth, & that we see in many  
disordered personnes in these daies  
which in the hardnesse of their hartes  
haue

Synteresis

Two con-  
sciēces.



## The encrease of enemies.

haue continued in theyr sinne a long tyme, untouched or vndisclosed. Yet in the ende, when God wyll call them, or sathan bzing them to shame, or whe no man can iustly accuse them, (how be it suspect them of euill liuing) being called to examination before any magistrate, then who can better accuse then the conscience, (who doth first condemn and then strike a great feare) in y ende produceth two witnesses, that is eyther the stammering tongue, or els the blushing face to accuse the guilty wyth hye owne mouth, and make him speake although he see eyther shame to discredite him, or the magistrate to punish hym or the Gallowes to confound him. Therefore is the conscience called *Mille testes*, a thousand witnesses, because it doth more euidently know that which is hid in him, then a thousand men. and doth boyle and burne in the hartes of wicked men like a fire. As Tully sayth, *Nolite putare (quemadmodum in fabulis sepe nuntio mero videtis, eos qui aliquid impie, scelera reque commiserunt agitari & perterriti adis ardentibus sua quemque fraus suus terror maxime vexat, suum quemque scelus exat*

In oratione  
pro Roscio

by reason of sinne.

*lus exagitat, a mentiaque afficit, sua mala  
cogitationes, conscientiaque animi terrent  
&c.* Thinke not as Poets haue fayned,  
that they that haue committed some  
thing vngodly or wickedly, are beered  
and scourged with burning Tozches, it  
is our owne guile, and our owne feare  
doth most trouble vs, it is our owne  
wickednes doth torment vs and amaze  
vs, our owne wicked thoughts and con-  
sciencies that doth affright vs &c. There  
is a great accusation of the conscience  
in the hart of the sinner, as when the  
Scribes and Pharisees had taken a wo-  
man in adultery, they brought her to  
Christ to see what sentence he woulde  
gyue against her, because they hadde  
found in Moyses Lawe, that such a one  
should be stoned to death, but they dyd  
it not for Iustice, but to tempt him.  
Then he wrot wyth hys finger on the  
ground, and said: (beeing byged by them  
for his sentence) Let him that is among  
you without sinne cast the first stone  
at her. And when they heard it, being  
accused by their owne consciences,  
they went out one by one, beginning  
at the eldest euen vnto the last, It is

Ioh. 8. 7. 9

C:

most



The encrease of enemies  
most true that Iuuenall sayth:

it, 13,

*Enafisse putes quos diri conscia facti  
Mens reddit attonitos, et surdo verbera  
(cedit.*

Dost thou thinke he can escape, who  
the conscience of a moste horrible facte  
maketh amazed, and whippeth with a  
deafe scourge. And as the same Iuue-  
nall saith in an other place. *Nocte di-  
eque suum gestat in pectore testem.*

Conscientia

But day and night, where that he goe or rest,  
hee till doth beare a witnes in his brest.

Rom, 2, 15,

S. Paule speaking of the Gentiles,  
sheweth that they haue the effect of the  
Lawe, written in their harts, their con-  
sciences bearing witnes, and as long  
as we liue in this worlde, God graunt  
that this witnes may alwayes stirre  
and sting vs, till we be ashamed of sin.  
vnesse after this life, it be opened as in  
an inditement to accuse at y iudgment  
seate, as Iohn maketh mention. And I  
saw the dead both great & small stand  
before God, and the (a) bookes were  
opened, and an other booke was ope-  
ned, which is the booke of life, & the  
dead were iudged of those thinges  
which were written in the bookes ac-  
cording to their works. Thus we may

Reu. 20, 12

I (a) That is  
P their con-  
sciences,

see

by reason of sinne.

see the conscience in this world that ac-  
cuseth, and the conscience in the worlde  
to come that condemneth. God grant y  
we may in this worlde so behaue our  
selues, as with Horace to say. *Hic mu-  
rus aheneus esto*. This is a brazen wall  
when a man may knock his breste and  
say, I knowe nothing here that ma-  
keth me ashamed or a feard. He y wyl  
see more of the conscience, let him looke  
in the Bishoppe of Exeter hys booke  
*Not in Ally*, though indeede he wypte  
of conscience at large. But D. Walton  
that is now Bishop, who wypte larger  
in his booke called the Conscience, dedi-  
cated to a godly zealous knight, S. John  
Gilbert, mine olde good master & louing  
freend a fit Patrone for such a booke and  
title, there he shal find inough, touching  
the conscience. An other most terrible  
enemy vnto mankind for sinnes sake, is  
death, who by reason that our bodye is  
all spotted & corrupted with sinne, hath  
his lawfull accesse vnto mankind, and  
followeth him step by step, from place to  
place, of what estate or degree soeuer he  
be, either King, Prince, Duke, Mar-  
ques, Earle, lord, baron, knight, or whe-  
ther he be rich or mighty, wise or poli-

Miscellan  
prelect sep  
time, Tom  
primi.

The third  
enemy vn-  
to sione,



## The encrease of enemies

tyll at last he plucketh him downe, and  
 deprieth him of life, wife, childzen, hou-  
 ses, lands, goods, and all those thinges  
 in the world, wherin he settled his hart.  
 The cause of this his power is, y<sup>e</sup> man  
 beeing corrupted wyth sin, is rewarded  
 with death: a certayne appoyntment of  
 God in our first parent for his sin and  
 disobedience. As appeareth in Genesis,  
 2. In the day that thou eatest thereof,  
 thou shalt die the death. In that he dyd  
 eate, he disobeyed, and so sinned, which  
 sinne hath runne into all hys posterity  
 by discent hether to, and shall vnto the  
 worlds ende, and that is the cause that  
 Death triumpeth ouer vs in this world  
 in ouerthrowing vs. S. Paul sayth:  
*Stipendium peccati mors*, The rewarde  
 of sinne is death. Likewise the Apostle  
 James sayth: When lust hath concea-  
 ued, it bringeth forth sinne, and sin whe  
 it is finished bringeth forth death. So  
 that there is no doubt among men, but  
 by reason of sinne death hath taken hold  
 in them, and as sin is entred into all the  
 worlde, as the Apostle sayth: even so  
 death is like to run vpon all the which  
 are in the world by reason of sinne. But  
 now

n. 2. 17,

m. 5. 12

om. 6. 23

m. 1. 15.

om. 5. 12,

by reason of sinne.

now some will object, that whether wee  
sinne much or little, it is all one, for we  
are assured of death thereby, not regar-  
ding the multitude of sinnes, but (as it  
were) feeding the inclination of sinne,  
knowing that there is but to the one  
and to the other, a death for a reward.  
But I answer, if any man shall there-  
upon boldly presume on sinne, and feede  
the humour thereof, he shall not only ha-  
sten death vnto him, but also plucke vpon  
him a most terrible death, as appea-  
reth in Moses. If thy hart turne away  
so that thou wylt not obey, but shalt bee  
seduced, and worshippinge other Gods and  
serue them, I pronounce vnto you this  
day, that ye shall surely perish, you shall  
not prolong your daies in the lande. S.  
Paule charging the Corinthians for a-  
busing the sacrament, sayd: For this  
cause many are sicke among you, and  
many fall on sleepe. And yet it is not a  
generall rule, that they which are cutte  
off, that theyr dayes are shortned thro-  
rough sinne, for John Baptist, and the  
Innocents that were murthered by He-  
rode are no such examples, for such the  
Lord dooth not onely take away because

Object

Resp.

Short de  
terrible.

Deu. 30.  
18.

1, Co. 11. 3



### The encrease of enemies.

they are vnworthy of the worlde, but sometimes they are arguments of condemnation vnto their oppressers, again in them was not sene such manifest sin wherby they did drawe vnto the Gods wrath to cut of their dayes, but in those in whom plentifulnes of obstinate sin doth raigne, vndoubtedly they shorten their dayes, as on the other side, they which serue the Lord, and followe bys precepts and lawes, their daies shalbe prolonged. As appeareth in the commandements. Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee. Was there not 20. yeeres added to Ezechias in seruing y<sup>e</sup> Lord. The prophet Dauid saith. What man is he that listeth to liue, & wold faine see good daies: keepe thy tongue frō euil, and thy lips that they speake no guile. The very same & like wordes hath the Apostle Peter, also when the Lord appeared vnto Salomon in Gibeon, and had giuen him the excellency of wisdom, he addressed him saying, If thou wilt walk in my waies to keepe my ordinances and my commandements, as thy father Dauid did walk. I wil prolong thy daies. And

10, 20,

1 K 20, 6,

1 Sam 34, 12

1 Pet 3, 10,

1 Kin 3, 14

by reason of sinne.

yet not only this blessing of prolonging  
of daies shalbe giuen to the seruants  
of God, but euen in the ende, they shall  
die a peaceable death, as happened to y<sup>e</sup>  
good king Iosias, to whom y<sup>e</sup> Lord said, 2, Ki, 22, 2  
for his good embracing of y<sup>e</sup> booke of the  
Law, and fearing him. Beholde I wyl  
gather thee to thy fathers, & thou shalt  
be put in thy graue in peace, and thine  
eyes shall not see all y<sup>e</sup> euil which I wyl  
bring vpon this place. O good God, what  
sweeter wordes to a christian hart, and  
what greater ioy to a good conscience  
then to depart in peace, y<sup>e</sup> neither God  
in vengeance, nor the worlde in excla-  
matiō lay any thing to our charge, nei-  
ther this length of life, nor this peacea-  
ble death shalbe assured to the vngodly  
and wicked, but as I said, their daies  
shalbe cut of, and their end shalbe in ter-  
ror & feare, as it appeareth in Ezechiel, Ezech, 14  
either by famine, pestilence, sword, or  
wylde beasts. Howe terrible was the  
death of the inhabitants of Sodom and  
Gomor, O howe lamentable and most  
dreadfull was the ende of Hierusa-  
lem when it was sackt by Tytus  
and Vespasian. Howe fearefull was  
the end of Jezabell, being rent a sunder  
wyth.



## The encrease of enemies.

With dogges, and deuoured by peece-meale. How was the ende of rebellious Absalon, which was caught from his horse, and hanged by the haire. How odious was the ende of Antiochus, which putrified and rotted where he lay, that his Chamberlaine coulde not abide his smell. Most horrible was the ende of Holophernus, who was beheaded in his drunken sleepe, and all these wyth a great many moze abridged their daies, and ended them in most terrible and fearefull manner, and that for their wicked and abhominable luyng, in most detestable sinne and wickednes, some in hoedome, some in pryde, some in disobedience, some in extortion, some in tyzanny and cruell murther, &c. I remember I was by the bedside of an olde preacher, who lay in his death bed, and sayd vnto me. Euen as the water which is poysoned, killeth all the multitude of fish in it, so I tell thee in this world, the whole ayre is so corrupted with the sinne of man, that I doubt mee it wyll bring all the world to a confusion in a short tyme. I pray God deliuer me, and giue England repentant hartes.

The

Calu-  
tunting  
who di  
n froo-  
Zel-  
d.

p

k

by reason of sinne.

The most horrible and most fearefull enemy that yet was spoken of agaynst the sinne of man, is hell, a place of damnation for ever, without release, appointed for sathan, & all such as haue stoutly serued him, without veyling theyr banner of repentance to almighty God: an enemy so dreadfull, as me thinkes the very remembrance of so terrible a place, should seeme to reuoke and drawe backe a sinner, although he had neuer so great a delight in his iourney. A place not onely full of all paynes & torments, but also continuing and enduring for ever, and ever, a place voyde of release, or mitigation of paynes, thether cometh neyther mercy nor bayle, compassion nor pittye. The lamentable outcries and scriches of them that are tormented, doe neuer come from thence vnto the eares of helpe, or vnto the compassion of pittye. It is described in the Prophet Esay, Tophet is prepared of olde, it is euen prepared for the king, hee hath made it deepe and large, the burning thereof is fire & much woode, the breath of the Lorde like a fire of Brimstone doth kindle it. He speaketh  
figura-

The last enemy to sinne.

Esa. 30. 33



## The encrease of enemies

Topheth

2, Ki, 23, 10

Lyra.

figuratiuely, that as the state of heauen  
in many places of the new Testament  
is set forth by similituds, because other  
wise we cannot conceiue of it, euen so  
hell in this place is called *Topheth*,  
which was a vallye of the children of  
*Hinnom* neere *Jerusalem*, where the  
childre were sacrificed to *Moloch* which  
was a great Image of brasse, proporti-  
oned like vnto a man, and being holow  
within, it should first be made fire redde  
hote, and when the child shoulde be put  
into it and closed vp, then the priestes  
would make such a noise with Targets  
and timbrels, that y parents should not  
heare the voice of the infant, whereby  
they myght be moued to cōpassiō, but  
belēue y the infant died peaceably with-  
out paine, and y the Gods did presently  
receiue y soule of the infant: this was  
their abhominable Idolatrye, in thys  
vally neere *Jerusalem*, which yet is cal-  
led *Ben-hinnom*, which is asmuch to say  
by interpretation as the sonne of *Hin-  
nom*, afterward for y filthy abuse of the  
place, & for the contēpt therof *Iosiah* cau-  
sed dead carions to be cast there. Nowe  
*Topheth* taketh his derination frō *Toph*  
which signifieth *Timphanū* a Tabret, or  
drumme

Pla. 81,

by reason of sinne.

downe slide which they vled as I said, in  
this vally, to take away the pittifull cry  
of the child, trying in this Images hote  
hollow place. And in our owne capaci-  
ties we see a certaine description of hell  
by this figure, a place full of torments,  
in the which the tormented shall suffer  
such paines, as shall prouoke weeping Mar, 13, 42  
and gnawing of teeth, yea such as are  
intollerable, on y other side, the children  
of God, shall not be moued to compassi-  
on to behold them, no although they see  
their father, mother, children, kinsfolke  
or such like, so as the Tabret, and tim-  
brell toke away the childs cry in the I-  
dol Moloch, so shall the ioy and sweete  
melody of heauen, stop their pittye or  
compassion of them which shall dwell  
in heauen. And although this similitude  
holdeth not in all parts to the reason of  
them, that would discourse vpon it, yet  
so farre it holdeth, as we must conceiue  
the matter, although we omit the man-  
ner. As the vally of Hinnom was a  
place neere Jerusalem, wherein after-  
ward Iosiah caused all the filth and cari-  
ons of the citty to be layd, as fit soe no  
better thing, because of y horrible abuse  
and Idolatry therin sometimes done.

¶ Euen



## The encrease of enemies

Euen so the heauenly Jerusalem both purge it selfe of all those filthy carions, I meane the repzobate that stincke of their sinne, befoze the face of God, and are ozdained to bee caste out into thys Tophet as a place fitte for such a receypt.

Nowe as there is a damnable place, wherein the fire is neuer quenched, and the worme neuer dyeth. Euen so there are some men, whose sinnes are so many, & offences so greate, that neuer seeth the grace and fauour of almighty God, neuer repent them of their sins, these (I say) shalbe possessors and inheritours of thys place of torments, as our sauiour Christ sayth: The sonne of man shall sende forth hys Angels, and they shall gather out of his kingdome all thinges that offend, and them which do iniquity, and shall cast them into a Furnace of fire, there shalbe wayling and gnashing of teeth. Likewise Saint Paule to the Hebrewes. If we sinne wyllingly, after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of iudgement  
and

Math. 23.  
41, 42,

Heb. 10,  
26, 27,

by reason of sinne.

and violent fire, which shal deuoure the aduersaries. Also it is sayd in y<sup>e</sup> seconde Epistle of Peter. The Lorde knoweth 2, Pe, 2, 9. to deliuer the godly out of temptation, and to reserue the vniust vnto the daye of iudgement to be punished. Also in

S. John bys Reuelation. And who soeuer was not found in the Booke of life, was cast into the Lake of fire. Reu. 20, 15,

Howe woefull and terrible shall the dreadfull daye of iudgement bee vnto the wycked and reprobates, when Christ Iesus shall sit and make diuision the Goates from the Sheepe, when he shall say to the sheepe. Come yee blessed, receyue the kingdome prepared for you &c. Math, 25 34.

And to the Goats, that is to say, the wicked, he shal say, Depart from me ye cursed into euerlasting fire, which is prepared for the deuill and his aungells. Verse, 41,

Wherefore while we are here in thys worlde, let vs with terro<sup>r</sup> beholde the dreadfull sentence of damnation, & with all diligence and care, call our selues to account, redéeing and purchasing a Eph, 5, gaine, the time which we haue wickedly spent, and become not onely new, but stedfast members, and then, if thy hand



I he excreate of enemies

Mat. 18, 8, 9,

or eye cause thee to offend, cut them off, and cast them from thee. It is better for thee to enter into life halt, maimed, or blind, then having two handes, two feete, or two eyes, to be cast into hell fire. And because sathan goeth on styll so busily with his worke, and all the world in a manner seemeth wyllynglye to be his workmanship. It is necessary that now, even now, we reclaim our selues, according to the caveat of the Euangelist. Nowe is the are layde to the roote of the trees, therefore euery tree which bringeth not forth good fruit shalbe hewen downe, and cast into the fire.

Luk. 3, 9,

Thus haue I brievely layde downe the most grieuous enemies to mankind which preuaile the more against him, by reason of the sinne which he seemeth to nourish, and make ripe in his ready wyll, and wyllyng inclination. I would it mought be so surueyed, that it may be lothed, and so lothed, that it may be thoroughly mortified, wherby these enemies may not so lay siege vnto y<sup>e</sup> soule of man, that in y<sup>e</sup> ende, he may be taken captiue, and led to an unbailable gaole, the Lord grant it for his Christes sake.

A prais

## The prayer.

**O** Lord God, full of all pittie & compassion, looke downe vppon vs miserable wretches and sinners, who are not onely laden & ouerladen with the multitude of finnes and wickednes but are ready to be swallowed vp and vtterly destroyed, vnles thou of thy pity and mercy, which haue beene euer of olde, vouchsafe to gard and defend vs, for the enimies are at hand ready to ouerthrow vs, thy vengeance hangeth ouer our heads, ready to fall vpon vs, our conscience burneth in vs, ready to consume vs. Death wayteth daylie vpon vs, and calleth vs, hel gate is open, and we shall be vtterly consumed. If thou O most mercifull God extend not thine accustomed fauoure. Although we haue sinned O Lord, and that most greuous in thy sight. wee are hartely sorry for it, and forasmuche as thou requirest a humble harte, and a penitent minde, accept O Lord, the repentaunt teares of thy humble seruants, and vouchsafe to restore thy Israell agayne which hath gone astray



A prayer.

a stray and though we bee wylling to  
cast away our felues, yet O Lorde bee  
thou our guyde and director, we see  
not the deepenes of our owne sinne,  
nor yet the sweetenes of thy mercy,  
nor yet the bitternes of the scourges,  
which thou hast ordeyned for sinne, o-  
pen our eyes O Lord and giue vs thy  
holy spirite to mollifie our harts that  
we may wholly become thine, & saue  
vs for thy mercy sake at the last, for  
syn is so rype, and the time so corrup-  
ted, that vengeance is at hand, and  
when it is ready to fall, we are not a-  
ble to abide it, wherefore O Lord call  
thy whole flock speedily, and deliuer  
them out of Sodome, as thou diddest  
thy seruant Lot, that they may not  
be partakers with the infidels, which  
know not thy name, nor come when  
thou callest, but are gon to the worlde,  
and followed the concupiscence of  
their owne harts. Graunt vnto vs O  
Lorde, the sweete consolation of thy  
spirite, for Iesus Christ hys sake. Amen.

How

# How we shall in Christ Iesu, take away the force and accu- sation of sin, and remooue the siege of those enemies aforesayde, and howe we shall become good Christians.



We meane howe we shall  
reforme our selues, take Cap. 4.  
away the force of sinne,  
and to cause almighty  
God to become our good

and mercifull father & protector, omit-  
ting the sacrifice of Christ, which is all  
in all, and shewing our owne duety. I  
will lay downe in these sixe poynts.

1. We must looke into our creation and see what we are, and what we should be.
2. We must heare y<sup>e</sup> word of God, and what is to be gathered out of it.
3. We must vse hartly prayer.
4. We must suffer affliction.
5. Forsake the world and y<sup>e</sup> flesh.
6. We must looke in to the sweetenes of the second life: and all these being wel looked into as they are, and as I purpose by Gods grace effectually & briefly to lay them down shall be inough for a christian man to learne for his office and duety.

6, Things  
learned ma-  
keth vs  
new crea-  
tures in a  
christian  
shape.



## How we shall in Christ

The first thing y<sup>e</sup> we ought to looke into, and the first lesson that we shoulde learne is, to knowe our creation and forme, not our quallities and disposition, that by the view thereof, we should in all behauiour shewe, that neither in mind or in action, which is agreeable to our title, name, calling and kinde, that as we are the image of God, so wee should frame our selues to that shape of godlines. and as wee are reasonable creatures, so we should vse our knowledge with vnderstanding, and as wee haue the dominion ouer all other creatures, so we should keepe our honour and estimation, not communicating with them. So long we be men, and so long we keepe the honour of our kinde, as we vse our selues not only after the Lawe of God, but at least wise according to the Law of nature, for we are endued with a reasonable soule and spirit, not to affect wicked, sinfull, and diuillish thinges, nor yet to will & desire thinges that are against the glorie of God, for if God be glorified in his creatures, euen so much y<sup>e</sup> more we oughte to set forth his glorie, by how much hee hath exalted vs aboue all other creatures.

Heb, 4, 12

take away the force of sinne.

tures with true holines, with perfecte charity, with sound knowledge, with continuall deuotion, with thanks giuing, with equity, with mercy, and so forth, as it becommeth a man endued with a reasonable soule, againe, sozasmuch as he hath sette vs aboute all hys handy workes, and hath set all thinges in subiection vnder our fete, let vs not loose that honoz and dignity, and become bzute beastes our selues in our behauiour, but rather as I sayd be like men, as we are created, and keepe the image of God in perfect knowledge, in vice and temperance, sanctification and holines, according as the Apostle sayth. This is the wyll of God, euē your sanctification, and that we should abstayne from fornication, that euery one of you should knowe howe to possesse his vessel in holines and honour, but as soon as we giue ouer a holye conuersation, a reasonable spirite, a chaste minde, and a good behauiour, then wee fall into beastly behauiour, and brutish maners, and from men quickly become beastes, and called by the name of beastes, because then from reason wee fall euen to the coꝛruption of nature and lustes

1. Theſſa.

3, 4



## How we shall in Christ

thereof, and doe not see the violation of  
Gods commandement, defacing of our  
image, nor the ouerthrow of our hono<sup>r</sup>.  
Wherefore is it, that the Apostle calleth  
vs beasts, saying : But these as brute  
beastes, led with sensuality, and made  
to be taken and destroyed, speake euill  
of those thinges which they know not,  
and shall perrish thzough their owne co<sup>r</sup>-  
ruption. Likewise the Prophet Jere-  
my sayth. Euery man is a beast by hys  
owne knowledge. Horace in his tyme  
called the people of Rome for their in-  
constancy, and vnstablenes, and change-  
able desires. *Bellua multorum capitum*. A  
beast of many heads: there are many  
(which for their affections and quali-  
ties in scripture, are called beasts, some  
by the name of a Lyon for his tyranny.  
Of such the prophet David spake, whē  
he did flee to the Lord for succo<sup>r</sup>, saying:  
O my God, in thee haue I put my trust  
saue me from all them that persecute  
me, and deliuer my soule, least he de-  
uoure my soule like a Lyon, and teare  
it in peeces while there is none to help.  
Such we haue not a small stoze in Eng-  
lande, which thzough tyranny and op-  
pression haue deuoured many a poore  
soule

1e, 2. 12

10, 14

Episto.

on.  
ranny.

1. 7, 1, 2,

take away the force of sinne.

Soule, and eate them out of house, living  
and all, and may well be called Lyons,  
for in their feynynge as they have no co- Scorpion  
passion nor pitty, so who dare of all the flattery  
beasts in the feld, to take y<sup>e</sup> Lambe out  
of the lions clawes, and what man dare  
speake or controule some of our Lyons for  
their pray. Some are called Scorpions  
for stinging under the shew of faire flat- Ezech, 2,  
tering, as the prophet Ezechiel, being  
wylled to speake vnto a stout harted na-  
tion, should not feare them, as it is writ-  
ten. And thou son of man, feare the not,  
neither be afraid of their wordes, al-  
though rebels & thornes be with thee,  
& thou remainest with scorpions, feare  
not their lookes &c. The nature of the  
scorpion is thus described, *Blandiuntur* Plini et  
*facie sed canda pungunt acule,* they flat- Barth, An  
ter with their face, but they sting wyth  
their tayle, many a faire word, and ma-  
ny a faire shew hath deceiued many an  
honest English hart, sweetely pypeeth  
the fowler, when the poore byrd goeth  
to wack, many a faire promise, louing  
looke, and bidding to bankets, hath de-  
ceiued many a one of his liuing, depri-  
ued many a one of his life burdened ma-  
ny a one with cares, I wyl not say, that  
in



## How we shall in Christ

in causes of marriage by faire wordes  
many a one hath bene deceiued, but es-  
pecially the poore old widdowes, *Sunt  
qui frustis et pomis viduas venentur ana-*  
*ras.* Some are called Swine for their  
filthines, and fluttish wallowing in the  
dunghill of lust, and for y they esteeme  
not their owne clenlines, as appeareth  
in Mathew. Cast not pearles before  
swyne. And as S. Peter sayth. The  
solwe that was washed, is returned to  
the wallowing in the myze, and wee  
that haue bene washed in the fountain  
of Christianity, are returned into the  
puddell of adultery and filthy fornicati-  
on, if this deformed shape, were seene  
in forme, as it is knowne in desire in  
all the worlde, there be a great many  
magistrates and Officers, yea and such  
as be shepheardes myght be ashamed  
to see that now they are swyneheardes.  
Bybery affection and negligence hath  
(the more pittie) engendred to manye  
swyne in these dayes. Some are called  
by the name of Bulls, Oxen, and Kine,  
for their oppression and cruelty, & they  
are said to be of Bashan, which was an  
hill of excellent pasture in the Country  
neere

race,

swyne for  
hines,

at, 7, 6

pc, 2, 22

ls Oxen  
Kine  
theyr  
ression

take away the force of sinne.

neere Jordan, wher Og was King. A  
signification in those whose bellies bee-  
ing full, are most cruell & fierce against  
the poore sort. The Prophet David cry- Psal, 22, 1  
eth out against them saying, Many Dr-  
en are come about me, fatte Bulls of Ba-  
shan close me in on euery side. Likewise  
the Lord himself cryeth out against them  
in y<sup>e</sup> prophesie of Amos. Heare this word Amos 4  
ye King of Bashan, that are in y<sup>e</sup> Moun-  
taines of Samaria, which oppresse the  
poore and destroy the needy. Some are Foxe for  
called by the name of a Fox, for theyr subtilty  
subtilty, which is naturally in the Foxe.  
As appeareth in the Prophet Ezechiel. Ezech. 13  
where the Lord himselfe cryeth out a-  
gainst the subtilty of the prophets of Is-  
raell, saying. O Israell, thy prophets  
are like the foxes in the waste places. Al-  
so in the Gospell of Luke, Our sauour  
Christ calleth Herode by y<sup>e</sup> name, when  
the Pharisees came and wylled him to  
depart, least that he would kil him, say-  
ing to them. Go and tell that foxe, be- Luke. 13  
hold I cast out deuills, &c. We haue a 32  
great many foxes in England, (God help  
vs) which keepe their holes a day time,  
& goe about mischief in y<sup>e</sup> night season,  
many



Now we shall in Christ

many subtil practises, they imagine in their cole lurking dens, some to destroye the estate, & some to alter religion, and some to make a confusion of order, the Lord turne their harts, or speedily confound them. We haue besides them a great many hungry fores that goe about to spoyle the poore Lambes of the country, as the buier & seller vnder y<sup>e</sup> coloure of swearing, lying, facing, &c, deceiueth many a simple needy man, especially hee that buieth vpon lende, and cannot forbeare, he that buieth of such fores, shall assuredly haue the worst, and pay well for the best. But we haue worse fores then these, that is, our vsurers, for they bite not onely but deuoure vp quite, and their subtiltie is to beguile God almighty, and to cozen the law, for they haue no mony of their owne, but can borrow of a frend, and yet he shall haue none of that, but if he wyl take ware, (beware the for) hee wyl flaxe you and skin you also, and make you pay vii. skore for the hundred, before the yere be out, for hee saith, it is lawfull to buy and sell. And yet we haue worse fores then these, which are some of our Lawyers (God forbid I should say all) they wyl so draw men

take away the force of sinne.

men and both men, wyth their warran-  
ting of good and sufficient matter, tyll  
they haue sucked out all the blood in his  
purse, then they care neither for him nor  
hys matter. I remember *Isope* speaketh  
of such a beast, which sawe the Raven  
hauing a peece of cheese in his mouth on  
a tree, to whom this fox said. O what a  
fayre byrd you are, and how brauely you  
can sing, I meruaile men say you are a  
fowle byrd, and a bad singer, I promise  
you I like your singing of all y byrds in  
the world, with that the Raven offered  
to sing, and opened his mouth, and down  
fell the cheese, which the fox toke, and  
ran away with it laughing, and had no  
more to do afterward with hys beautye  
or commendation: neyther haue our  
Foxes to do any more wyth mens mat-  
ters when they haue the cheese.

Some are called by the name of  
dogges for their disdainfullnes and  
enuye, for that the nature of a dogge is  
alwaies to disdain and enuy his owne  
kind, as the olde saying is

Dog for  
disdainful-  
nes & enuy

*Dum canis os rodit sociari pluribus edit.*  
VWhile the dog doth gnaw the bone,  
He doth desyre to cate alone.



## How we shall in Christ

1, Pc, 2, 22,

For this cause he doth shew his surfai-  
ting nature, which is rather then he wil  
impart to an other, we will ouer charge  
his owne stomacke wyth eating, to hys  
owne annoyauce. Therefore it is that  
Peter sayth. The Dog returneth againe  
to his vomite, to seeke phisicke for his sur-  
feyte, when his belly is ouercharged, for  
that carying an enuious mind, and a dis-  
dainfull to others, he would rather hurte  
himselfe, then leaue any thing to plea-  
sure others, and for that cause they were  
called also dogges by Christ, to whome  
holines was not imparted, partly be-  
cause they wold make a surfaiting meale  
of it, keeping all to themselves, and yet  
doing no good to themselves, and partlye  
because they wold not impart to others,  
when he sayd, Gyue not holy thinges  
vnto dogges. for that indeede thinges  
ought to be bestowed on them that bene-  
fite themselves, and do good with it vnto  
others.

Math, 7, 6

Ecc1. 33, 6

Many moze such beastes there bee in  
mens shape, as the slothfull man is cal-  
led an Asse, the deuourer is called a  
Wolfe, the scoznesfull, as Ecclesiasticus  
sayth: is like an horse, that neyeth. Wit-  
tifull

take away the force of sinne.

terrible it is, that Circe raigneth to bewitch such men, and to transforme them from their honourable estate and shape of mankind, into the disfigured shew of brute beastes, but this happeneth, when men fall from God, and obey their owne appetites, and lusts, then they become brute beastes, that haue no understanding, and God giueth them vp vnto their owne vile affections. Woe bee vnto that people whom God hath forsaken, but double woe vnto them that fall from their estate, and lose their shape of reason, vertue, and godlines, and become brute beastes in their doings, they are so disfigured, that he wyl not knowe them at the day of iudgement, from the shape of beastes.

Rom. 1, 26

The seconde meane to take away the force, of sinne, is that we must heare the word of God, and learne what is to be gathered out of it, and here in wee must take this order.

2. Poynte

1. What the word of God is.
2. How we must heare it, and vse it.
3. What we must gather out of it.

First, because I wil not stand vpon the large definitions & interpretations of learned men

What the words of God is.



How we shall in Christ  
men. I will deliuer out of the scripture  
what the reward of God is.

Deu, 4, 6,

Firste in Deutronomye it is called  
wisedomē, where it is said, Keepe them  
therefoze and do them, for that is your  
wisedomē, and your vnderstanding in  
the sight of the people, which shall heare  
all these ordinaunces, and shall say, onely  
this people is wise, and of vnderstan-  
ding, and a great nation. Therefoze it is  
necessary that Magistrates, counsellors,  
and officers, (who are chosen for theyr  
wisedomē) shoulde learne their wise-  
dome and knowledge out of the word of  
God, as David said. Be wise now there-  
foze O ye kinges, be learned ye that are  
Iudges of the earth, that their know-  
ledge, policy, and gouernement myght  
procēde from a godly direction, & from  
the rule of Gods word, which woulde  
not onely terrisse the people the moze  
from their folly, but inflame the a great  
deale the sower with obedience, because  
it procēdeth from so good a fountaine.

Psal, 2, 10

A Lanterne  
or Lyght.

Psa, 119, 105,

Also the prophet David called it a Lan-  
terne, saying: Thy word O Lorde is a  
Lanterne vnto my fecte, and a light vn-  
to my pathes. that forasmuch as wee  
walke in a darke sinfull world, by the

word

take away the force of sinne.

Word of God we should be directed how  
to goe, and which waies, least we knock  
our selues in euery blocke of sinne, our  
saviour Christ by the same light, giueth  
light to them that sit in darknes, and in Luk, 2,  
the shadowe of death, and to guyde our  
feete into the way of peace. What grea-  
ter comfort vnto travellers then y day  
light, and what greater discomforte to  
wayfaring men then the darke night,  
God be thanked that hath given vs the  
light of hys holy worde, therefore while  
it is day let vs not harden our hartes, as  
in the prouocation, and in the day of tem- Power of  
G O D.  
Rom, 1, 16  
tation. Likewise S. Paule dooth call  
the word of God the power of God to  
saluation, to euery one that belaueth, hee  
saith not that it is a secrete reuelation,  
or the Hystoꝛye of prophane matters,  
but that it is the same wherein the ver-  
tue and power of God is hidden, to helpe  
succoure, defende and comforte the be-  
lieuers.

Also it is called a mighty worker as A mighty  
worker.  
Hebr. 4, 12,  
S. Paule sayth: The worde of God is  
louely and mighty in operation, and  
sharper then any two edged sword, and  
ente



Howe wee shall in Christ  
entereth through, even to the deuiding a  
sunder of the soule and the spirite, and of  
the ioynts and the marowe, and is a dis-  
cerner of the thoughtes, and the intentes  
of the hart, so that as we haue many ma-  
ladies, sores, byles, aches, and inwarde  
diseases. Euen so God hath ordeined such  
an excellent oyntment, euen the oynt-  
ment of his holy word, to pearce through  
euery artery, ioynt, sinew and bone, to  
purge vs, ease vs, and cure vs. So that  
nowe what greater comfort then wyse-  
dome to our knowledges, light vnto our  
darke pathes, defence for our poore vn-  
shielded bodies, and health for our sicke  
soules, which the Lord of his mercy hath  
imparted vnto vs, by & in his holy word.

Now it reasseeth howe we heare the  
word of God and vse it. First we must  
consider that we vse all diligence and hu-  
mility in hearing the word of God, and  
put of all phantasies, cares, heauines,  
and worldly imaginations, and that wee  
put on true vnderstandinge and know-  
ledge, as it is sayde: Hee that recey-  
ueth the seede (which is Gods worde)  
in good ground, is hee that heareth the  
word

take away the force of sinne.

word, and vnderstandeth it. Otherwise if we endeavour not to vnderstand, if the Trumpet sounde an vncertaine sounde, 1, Cor. 14, 8 who can prepare himselfe to the battell, there may be a fault in the Trumpetto, there may be a fault in the hearer, therefore, let the one be diligent to teache truly and sincerely, let the other heare attentively, and vnderstand fruitfully, and when we haue so done, it is not inough to learne and to leaue off, but to followe the rule of Moses in Deutronomy, who sayth: These wordes which I commaund thee this day, shalbe in thy hart Deu. 6, 6 thou shalt rehearse them continually vnto thy childe, and shalt talke of them when thou tarriest in thy house, and as thou walkest by the way, and when thou lyest downe, and when thou ryst vppe, and thou shalt bynde them for a signe vppon thyne hande, and they shall bee as frontlets betwene thyne eyes, also thou shalt write them vppon the postes of thy house, and vppon thy gates.

It is not inough to heare y<sup>e</sup> worde of GOD, but to exercise it, to the building vppe of the menne of GOD, and for the preservation of hys Temple



## How we shall in Christ

Math. 7, 24

temple in safety. The Euangelist saith, Whosoever heareth the worde of God, and doth the same, I will liken him to a wise man, which hath builded his house on a rocke. But now because there are many doubttes and repugnances in scripture that it seemeth to be harde and obscure, which wyll lothe many a man to the reading or hearing of it. It followeth not that therefore he should be wearie or shrink backe, for he is wylled to seeke and shall find, to knocke and it shall be opened, and againe on the other side, the Lord wyll not leaue his church desolate and comfortles, for he willed Philip to ioyne vnto the Eunuch that was doubtfull, he caused all his Apostles to goe preach in all the worlde, and sayth that he wyll rayse vp prophets vnto his people, yea and hath truly sayde himselfe *Ero vobiscum*, I wyll be wyth you vnto the worlds ende.

Knowledge

Last of all we must consider what is to be gathered out of the worde of GOD, which is the fruite, and benefite that wee receiue by it. Whereof the firste is knowledge by the which wee may discern thynges and knowe our creator, and what he hath and dooth for vs,  
and

## How we shall in Christ

and also our owne duty how we should  
behaue our selues in his seruice, this  
knowledge did Saint Paul wishe, and  
pray to be increased, in the Colloshians.

Col. 1. 10.

When he sayd. For this cause we also  
since the day we heard of it, cease not  
to pray for you, and to desire that ye  
might be fulfilled, which knowledge of  
his will in all wisdome and spirituall  
vnderstanding. Likewise the prophete  
Hosea sayth. I desired mercy, and not  
sacrifice, and the knowledge of God  
more then burnt offeringe.

Hos. 6 6.

The second benefite, is fayth, by the  
which we are assured of the promises  
of God; and eternall saluation in his  
sonne Christ Iesus, Saint Paul dooth  
call it the ground of thinges which are  
hoped for, and the euidence of thinges  
which are not seene, which is as muche  
to say, as the certaintie of those thinges  
to come. That is, acceptation, redemp-  
tion, sanctification, euerlasting life, and  
the kingdome of heauen, which thinges  
we do expecte, and it is the writing or  
euidence of the same hold, and we are  
perswaded, that though we are vnwor-  
thy of our selues, of those heauenly

Fayth.

Heb. 11. 1.

Gi rythes,



take away the force of sinne.  
riches, and graces to be bestowed vpon  
vs, yet by the death of Christe Iesus,  
and by his onely sacrifice we shall en-  
ioy them, which wryting an euidence  
of fayth he hath wrytten in our hearts,  
and sealed with his owne blood, so that  
as in euery euidence or indenture hold  
the tenant oweth due loyalty vnto his  
Lorde, and consenteth vnto, and obey-  
eth all couenaunts comprised in the  
same wrytinges, so we should obeye,  
serue, and assent vnto the Lorde, and  
his statutes, and couenauntes. For so  
is the nature of fayth, according vnto  
the Greeke word, to assent vnto the  
word of God, and to haue a sure truste  
in God, that he will of his owne mercy  
perfourme all those thinges that are  
wrytten in the word of God, so that to  
haue fayth, or to be faythfull, is spoken  
by correlative, that is, that God simp-  
ly and absolutely offereth not his mer-  
cy and grace vnto all, but vnto such as  
doe acknowledge it with thanks gy-  
uing, accept it with ioyfulnesse, and be-  
come his seruauntes in newe obedy-  
ence, and then they are called iuste  
or ryghteous, by imputation, and  
there

## How we shall in Christ

therefore it is sayde . The iuste shall lyue by fayth . Nowe because God is knowen to be mercifull , there be that follow their owne lustes and appetites, and put of from day to day their returning vnto God , buylding neyther on fayth , nor yet on Godes mercye, but on their owne lustye wylles and desires, and that buylding cannot stande, neyther can that be a sufficient pleasing of God , that is done without fayth. Yea, and yet fayth of it selfe in some poyntes fayleth, that is, where it doth trouble, or is inconstant , as for example. The Diuels belecue but they tremble. Agayne . Not euery one that sayth vnto mee Lorde , Lorde, shall enter into the kingdome of heauen, but he that doth the will of my father which is in heauen . But this fayth fayleth , because it tasteth of weakenesse, feare , and synne . The true fayth is tryed by constancie in Trybulation , as appeareth in Saint paul to the Thessalonians , and by perfecte Loue as appeareth in Saint Paull to Timothee , where

Rom. I. 17.

Iames.

Mat. 7. 21.

Howe ye shall know true fayth.

1. Thes. 3. 5



take away the force of sinne.

1. Tim. 1. 5.

he sayth . The ende of the commaundement is loue , out of a pure hart, and of a good conscience, and of fayth vnfayned. The true sayth hath a free accesle vnto God with boldnesse.

Eph. 3. 12.

By true sayth we resist the Diuell, and ouercome the world, as S. Iohn

1. Iohn. 5. 4.

saith. This is the victorie that ouercometh the worlde, euen our sayth : And Peter saith, your aduersary the Diuell goeth about like a rozing Lion, seeking whom he may deuour , whom resist stedfast in sayth , by true sayth we are preserved vnto saluatiō, as Peter saith.

1. Pet. 5. 8. 9.

1. Pet. 1. 5.

Which are kept by the power of God through sayth vnto saluation. After all this we must consider that as knowledge goeth before sayth , so perseuerance and stedfast continuance, followeth after sayth, which stedfast continuance hath been founde in all the godlye Patriarches, Prophets, and Apostles, vnremoueable, and which is so necessary in a christian man , and so much required in a Christian man , as fruit is expected of the tree , without the which the tree is not esteemed, for it is the tryall of a man in temptation , or

Perseuerance

affliction,

## How we shall in Christ

affliction. For the Diuell will seeke to  
remoue hym, the world will seeke to  
shake him, the flesh wil seeke to weigh  
his Anker, then if he be vnstedfast, or  
if he be not sounde to be the good figh-  
ting souldier of Christ, what auayleth  
all his christian doctrine, yea wat auai-  
leth his sworde and buckler, if he run  
away from his aduersarie, as Demo-  
stenes hauing written in his Target.

Demoste-  
nes.

αγαθὴ πρὸς good fortune, as who woulde  
say, fortune was his guide, yet in the  
face of his enemy he ranne away, so  
that whether it be in prosperitie to  
hold fast the Lord, and not to be vaine-  
ly puffed vp in the worlde, nor to set-  
tle his heart in the world, nor to turne  
his eyes away from his poore brethren,  
not to oppresse, nor couet or desire an  
other mans goods. This is stedfast a-  
biding in the Lord in prosperitie. Or  
whether it be in aduersitie to be pati-  
ent in all tribulations to be thankfull  
for all crosses, and to tarrie the Lordes  
leasure, to suffer euery burden that is  
layde vpon hym, whether it be sick-  
nesse, pouertie, imprisonment, slander,  
or whatsoeuer. Christ sayde, He that



take away the force of sinne.  
wyl be my disciple, must take vp his  
crosse and follow me. He sayd not  
take his crosse and stande still, or goe  
backe, but to followe hym, this is sted-  
fast fayth in aduersity. As touching his  
persecution which is, that we shoulde  
not flyde backe from almightie God,  
there are many notable examples in  
scripture of it. Iosuah sayth. Let not  
this booke of the lawe depart out of  
thy mouth, but meditate therein day  
and night, that thou mayest obserue  
and be according to all that is wrytten  
in it. The Prophet David sayth, in his  
syxt Psalme. Blessed is the man that  
hath not walked in the counsell of the  
vngodly. &c. But his delight is in the  
lawe of the Lord, and in his lawe will  
he exercise hym selfe day and night.  
Iob sayth. Although he kyll me I will  
not forsake hym. Our Saviour Christ  
sayth, happie is he that continueth vnto  
the ende. By the lawe of reason we  
ought so long to be the Lordes, as the  
Lord is ours, but Christ Iesus is ours  
yesterday, and to day, and for ever, he  
findeth vs euery day, comforteth vs e-  
uery day, sendeth to vs his grace euery  
day,

Iosu. i. 8

Psal. i. 12

Web. 8. 13

## How we shall in Christ

day, encrease his blessings on the earth for vs every day. Euen so every day we should be saythfull and stedfast seruantes vnto hym. The Prophete David desireth the Lord to teach hym the waye of his statutes, and he would keepe it vnto the ende.

Psal. 116. 33

Besides these benefites, knowledge, faith, and perseneraunce, which we gather out of the word of God, we fynde the regeneratiō, the new byrth or new shaping of our selues, for that in deede we were disfigured by reaso of Adams fall, and lost the shape of righteousness, & true obedience, which now in Christ are accepted, and now we should fashion our selues not according to Adam in disobedience, & the lust of the flesh, but according to the children of God, and like our forerunner Christ Iesu, as Saint Paul saith. Let the same mind be in you, that was in Christ Iesu. Of this newe birth the Apostle speaketh. Being borne anewe not of mortall seede, but of immortall, by the worde of GOD who lyueth and endureth for ever. What great comforte

New Birth  
Phil. 1.

1. Pe. 1. 23.

do



take away the force of sin ne.  
do the decayed members of Adam re-  
ceyue by the word of God , when by  
reading or hearing it , they see their  
restitution in Christ Iesu, how much  
we are bound to almighty God for  
his worde.

Peace.

Also in the worde of God we finde  
peace, even that peace which is conclu-  
ded by God to vs ward. Which as the  
Ep. 2. 13. 14, Apostle sayth . Passeth all vnderstan-  
ding , for as much as he was to stoute  
an enemye to be set agaynst vs, & great  
was our ouerthrowe where he was  
an aduersary, and there our Citie was  
like to be sackte, and we confounded in  
our dwellinges. Where the Lorde be-  
sieged it, but now in Christ Iesus, ye  
which were once farre of , are made  
neere by the blood of Christ . For he is  
our peace which hath made of both one  
and hath broken the stop of the partiti-  
on wall. And he hath commaunded his  
disciples that into what Citty, to toun,  
or house so euer that is worthie that  
they came into, their peace shoulde cō-  
vpon it. This peace if it be well weied  
and well considered, what the value of  
it is, it shalbe esteemed the most preci-  
ous

Mat. 10. 13.

How we shall in Christ  
our iewel that can be hid in our mind,  
and the sweetest ambassage that euer  
was sent vnto mankinde, for the great  
accusation that was layde agaynst vs,  
is nowe pacified, and God is at peace  
with vs.

An other benefite we gather out of Consolati-  
on,  
the word of God, which is consolation,  
that is to say, the comforte, ioye, and  
delight of the minde, and the lifting vp  
of the heart from the oppressing cares,  
the burden of sinne, and tormentes of  
this miserable lyfe. The Prophet Da-  
uid being plunged in many miseries,  
and boyles, sayde. In the woorde of  
the Lorde will I reioyce, in the woorde  
of the Lorde will I comforte mee. Also  
in the. 119. Psalm. Except thy law had Psalm. 119. 92  
been my delight, I should nowe have  
perished in mine affliction. And againe  
in the same Psalm. 111. verse. Thy  
testimonies haue I taken as an heri-  
tage for euer, for they are the ioy of my  
heart. And so vndoubtedly in our ex-  
treame miserie, in our banishment, in  
our sicknes, and article of death, when  
affection is quite deade, and naturall  
appetite and digestion gone, yet the  
woorde



The effects of prayer,  
woorde of God being reade or hearde is  
a great comforte and consolation vnto  
the minde.

*The third meane in Christ to vanquish  
the force of sinne.*

3. Meane.  
Prayer.

The thirde meane to vanquish the  
force of sinne, is humble & hartie pray-  
ers, not such as proceedeth a primori-  
bus laboris. From the teeth forward,  
but suche as commeth from the very  
heart stringes, and feeling of the con-  
science, which is the same that pear-  
ceth the gates of heauen, and knock-  
eth in the eares of the Lord, and wher-  
as some haue called it the messenger  
betwene God and man, some the keye  
of heauen, and some the strength of  
man. Yet for mine owne experience, I  
acknowledge this definition. Prayer is  
the acknowledging of sin, the feeling  
of the burthen of conscience, the ver-  
tue of mā's helples trust, & the appea-  
ling to gods mercy. By the which I see  
myne owne weakenesse. I confesse  
myne owne necessitie, and I flye vnto  
hym that is the onely helpe, but the  
manner howe we all shoulde flee vnto  
hym

Ang. see. 26  
de tempore.  
Chris, sup.  
22. Nath.

## The effects of prayer .

hym, is, that as he is a spirite him selfe,  
so in spirite we should come vnto him,  
we vse not to haue a Clovne of the  
Countrie, or an Husbandmā to be our  
atturney in the common lawes of this  
realme, but a Lawyer , and such a one  
as may lawfully haue accesse to the  
pleading place , even so in spirite and  
soule, which is the seate of knowledge,  
we shoulde come vnto the Lorde , for  
the soule is that part of man that seeth,  
knoweth, and affecteth the best. David Psal. 25. 1  
when he prayed vnto the Lorde sayde,  
Vnto thee O Lorde will will I lyt vp  
my soule, and the Virgin Mary sayde.  
My soule doth magnifie the Lord, and  
my spirite hath reioysed in God my  
sauiour. So that the spirite must laboꝝ,  
the conscience must feelee, and the heart  
must flee vnto the almighty, and none  
other. A good example was shewed in  
David whē he sayd. Comfort the soule  
of thy seruant, for vnto thee (O Lord) Psal. 36. 4  
do I lift vp vp my soule . Likewise  
in an other place he sayth . O let me  
heare thy louing kindnesse be-  
tymes in the morning , for in thee



take away the force of sinne.

Luke. 21. 36

Rom. 12. 12.

Ephc. 6. 18.

is my trust, shewe thou me the way that I shoulde walke in, for I lift vp my soule vnto thee, and this is not to be vsed only for necessities sake, when any occasion or extremitie doth vrges vs, but continually as our Saviour Christ doth warne vs, saying. Watche therefore, and pray continually, that ye may be accompted worthe to escape all these things that shall come to passe. Likewise Saint Paul to the Romans sayth. Reioycing in hope, patient in tribulation, continuing in praier. Also in the. vi. to the Ephesians. Pray alwaies with all maner prayer, and supplication in the spirite, by reason whereof, as long as we are in the flesh, subiect to miserie and sinne, and as longe as Sathan and the flesh continueth alwaies to stirre, or prouoke vs to sin, so long should we be carefull, and diligent to continue in prayer.

So that nowe to knowe what prayer is, is necessary and howe to vse it is more requisite, and what is got by it, and what effect it worketh. We may see by good examples in many places in scripture.

The

## The effects of prayer.

### *The effect of prayer.*

The Lorde sayth by the Prophete David, Call vpon me in the dayes of thy trouble, and I will deliuer thee. Psal. 50. 15.  
Elijah prayed for rayne, and it was ob- 1. Kin. 18. 45  
tayned. Hannah being barren, prayed 1. Sam. 1. 20  
vnto the Lorde for a child, and she con-  
ceiued, and bare a sonne, whom she na-  
med Samuell. Ichoahaz being deliue-  
red into the hands of the Sirians, for  
his wickednesse, was by prayer deliue-  
red agayne from the King of Aram.  
Salomon prayed, and obtayned wise- 2. Kin. 13. 4.  
dome. When all Bethulia with the el-  
ders therein, coulde by no meanes re-  
moue the siege of Holophernes, with  
his mightie host. By Iudithes prayer,  
her hand was strengthened, and obtai-  
ned the victoꝝy. Nu. 16. 14.

Aaron in the time of Plague, pray- 18.  
ed for the people, and the Plague sea-  
sed. When Iosua fought agayn the A-  
mellekites, he did vanquish them, not  
so much by his owne might and policy,  
as by the continuall prayer of Mo- Exo. 17.  
ses, who as long as he helde vp his  
handes vnto god, so long did Israel pre-  
uaile, but whē he fainted & let downe  
his



## The effectes of prayer.

his hands, then did ~~4~~ meleck, and his people preuaile. In so much that Aton and Hur, stayed by his handes till the going downe of the sonne, other wise they had ben put to flight & discōfited.

Iosua, 10.

Iosua caused the sonne to staye hys course one whole day. At the besēging of Gibeon, when he made his prayer to almighty God.

Thus we see prayer to be a messenger from man vnto God, and worketh most effectually in the saythfull and humble minded man, as it hath appeared in these places, and in manye moe expessed in the holy scriptures.

4. meane.  
To forsake  
the world  
& the flesh.

*The fourth meane in Christ, to vanquish  
the force of sinne.*

An other meane for vs to vse that sinne may with lesse force take hold in vs, is to forsake the worlde, & the flesh, and the Diuell, according vnto our first promise made vnto God in Baptisme, for so mightie are those enemies in mans inclination, that they remoue his good affections, and leade hym to a kinde of bayne delite & wicked affection, so mightie is this world, especially with his contentes, and the flesh with  
her

## How we shall in Christ

her desires , that hardly can a man  
looke upward , whose eyes are fixed  
downeward, and scarce can a man bee  
of God, whose felicitie is set eyther in  
the flesh, or in the world. An innume-  
rable offences it doth cause to be prouo-  
ked, and many vertues and honest acti-  
ons therby are quite extinguisht, and  
because I haue spoken heretofore of  
Sathan and of the flesh , I will nowe  
onely speake of the world, as one of the  
mightiest enemies that man hath in  
these dayes, for by it the worde of God  
is little regarded, and for the loue of it  
the Sabbath is the more prophaned,  
by reason wherof iustice is corrupted,  
truth is banished, charitie is colde, pitie  
is remoued from mens harts, frend-  
ship faynteth, and naturall affection is  
quit altered, agayne by it, blindness ru-  
leth, lyes are vled, periury is suffered,  
honors are desired, offices are bought,  
blynd bayard is a good horse, & a slowe  
Fade is a good Welding, by it manhoode  
is not regarded , chastitie is not este-  
med, worldly mariages, & unfit matches  
are not gainesaid , vertue had in small  
price, trust is had in litle estimation,  
and



## The effectes of prayer.

and learning in no accompt, we see that  
for the wordes sake, naturall loue be-  
twixt the father and the childe is alte-  
red. For the father that is a worldling  
accompteth not of that childe that is  
liberall, no although his liberalitie be  
godly and commendable bestowed on  
the poore, and howe many do preferre  
their children to learning for the mini-  
strie sake, or to the lawe for iustice sake,  
or to any faculty for the same faculties  
sake, but rather because they shall liue,  
and beare a countenance in the world.  
On the other side, we see the good na-  
ture of the childe chaunged, for whome  
the father hath taken great paynes,  
trauelled much, watched often, to pro-  
cure liuinges vnto hym, he thinketh to  
long the father doth lyue, euery daye  
wissheth his death, to haue his goodes  
and liuing, besides that, what going to  
laboe, and mortal hatred betwixt frends  
of nearest kinrede, & all for the world.  
A freend chaungeth his frendship in  
respect of the worlde, and so long as the  
other hath, he is a freend, and when he  
hath nothing, then is he gone, and his  
frendship beginneth to dissemble, wise  
men,

## How we shall in Christ

men, tal men, honest men, trusty men, & such as haue good qualities not esteemed, if they haue no worldly shewe with all, many a one haue shut vp his compassion from the poore, putting on vngodlynesse, lying and swearing, that these things and these they haue giuen alreadie, & diuers waies they are charged, which is very oftentimes an vntruth, many vnder the pretence of Christian profession, hid their wicked actions, and are lyke Cleophas they go with Christe but they knowe hym not. It is not without cause that Esdras sayde that the world was full of vnrightheousnesse and wickednes, and because of the sin and wickednesse of the world, the Lord hath prophesied vnto the world a mighty curse in Esa the prophet. And therefore as the Apostle sayth. Loue not the world, neyther the thinges that are in the worlde, if any man loue the world, the loue of the father is not in hym. for all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of lyfe) is not of the father, but is of the world. There is an olde saying, *Vide homo ne sic hereas, vt cum mundo pereas.* Take heede man, that thou sticke not

2. Esd. 4. 27

Esa. 24. 1

1. Io. 2. 15. 6.

Augustine.



take away the force of sinne.  
 so to the world that thou perish with the  
 world. The young man in the gospel had  
 fulfilled all the commaundementes, and  
 was desirous of the kingdome of heauen,  
 but when Christ bid hym go sell all that  
 he had, and giue it to the poore, it touched  
 his delight, wherefoze Saint Barnard  
 sayth. *Durus est hic sermo.* &c. This say-  
 ing seemeth very harde. Sel all that thou  
 hast. &c. But yet it is a hard saying whē  
 Christ shall say. Goe ye wicked into es-  
 uerlasting fire. The great loue of the  
 worlde as I haue sayde, is the cause of  
 much sinne, as couetousnesse, oppzession,  
 extortion, vsury, wrestling of iustice, and  
 putting poore men from their right, and  
 their thirst is so great, that a great many  
 will breake their bellies, then leaue oz  
 moderate their lust, they be lyke the flye  
 in a Tarre-barrell, the more he stirres,  
 the faster he is. They are not lyke the  
 Dogges of Egypt, which running by the  
 ryuer Nilus, and being thirsty, will but  
 lappe, and begone for feare the Croco-  
 diles take them, but these worldinges  
 wil so long lap, tyl the Diuel hath wrap-  
 ped them vp, they force nerther for the  
 feare of Satan, nor the fauour of God.

Saint

## How we shall in Christ

**S**aint James sayth, **Who so euer wil be** James. 4. 4  
a freēd of the world, maketh hym selfe  
an enimie of God, we daylie see how lyt-  
tle mē wil be at charges for gods glozy,  
in mayntaining preaching, or in bzing-  
ing vp schollers, nay, they will rather  
take away both preachers and schollers  
liuinges from them, then adde any thing  
to it. It is a pittiful matter to see y hard-  
nes of the rusticke worldinges, for some  
murmure at charitie, some grudge at  
substance, some strayne at the charges of  
souldiers, not looking into the commodi-  
tie and ease of it, but thinke they haue a  
gut drauen out of their body, when they  
haue a pennie taken out of their purses.  
For these purposes, and I thinke they  
haue cause to grudge sometimes, because  
their charge is the greatest burthen,  
though they be the poorest iades.

*The. v. meane in Christ, to vanquish the  
force of sinne.*

**W**hen two valued thinges of like  
quantitie shalbe layde together that  
are of estimation, as gold and siluer, will  
not euery man make choise rather of the  
gold then of the siluer? Nay rather if som  
thing and nothing, or good and bad were

The sweet-  
nes and esti-  
mation of  
the second  
lyfe,



take away the force of sinne.

set together, would there not be an easie  
choyse: I make no lesse differēce betwixt  
heauen and earth, this lyfe, and the lyfe  
to come. For in the one there is misery,  
sorrow affliction, tribulation, disdayne, con-  
tempt, malice, flaunder, infamie, enuie,  
pouertie, nakednesse, sickenes, and death.  
In the other there is ioy, felicitie, accep-  
tation, helth, sufficiencie, company amōg  
the whole felowship of heauen, & euer-  
lasting lyfe, touching the description of y  
place of ioy, David sayth. O howe amia-  
ble are thy dwellinges thou Lord of  
hostes, My soule hath a desire and long-  
ing to enter into the courts of the Lord.  
Likewise the Prophet Esay sayth. The  
redēmed of the Lord, shall come to Zion  
with prayse, and euerlasting ioye shalbe  
vpon their heades, they shall obtayne ioy  
and gladnesse. The same Prophet also  
sayth. Surely the Lord shall comforte  
Zion, he shal comfort al her desolations.  
and he shall make her desert like Eden,  
and her wilderness like the garden of the  
Lord, ioye and gladnesse shalbe founde  
therein, prayse, and the voyce of singing.  
Our sauicour Christ hym selfe sayth. And  
ye nowe therfore are in sorrow, but I  
will

Psal. 84. 1. 2

Esai. 35. 10

Esai. 51. 3.

John. 16. 22

## How we shall in Christ

will see you agayne, & your harts shall reioyce, & your ioy shall no man take from you. A most comfortable reliefe, euen the very deade may be rayled vp to heare these great and comfortable ioyes y<sup>e</sup> are prouided for the Lordes beloued. Which 1. Cor. 2. 9. ioyes as .S. Paul sayeth, although our hartes cannot conceiue, yet let our harts beleue those vnspeakeable ioyes, and although the worthinesse and excellency of the place be such as we may dispayze of, in our owne iudgement, because of our great vnworthines, and the multitude of sinnes: yet if we beleue that Christ is y<sup>e</sup> sonne of the liuing God, and that he hath payed the ransome for our sinnes, and y<sup>e</sup> he hath nayled our sinnes to his crosse, & also if we turne vnto him, loue him, and obey him with all our hart, with all our minde, and with all our soule, then will he assuredly bring vs vnto that place of consolation, as he sayeth in Iohn. And though I goe to prepare a place for you, Iohn, 14 3 I will come agayne and receyue you vnto my selfe, y<sup>e</sup> where I am, there might ye be also. Also the Euangelist Mathewe sayth. And Iesus sayde vnto them, verely Ma. 9. 28. 29. I say vnto you, that when the sonne of



take away the force of sinne.

man shal sit in the throne of his maiesty,  
ye which followed me in the regenerati-  
on, shall sit also vpon the twelue thrones  
and iudge the twelue tribes of Israell.  
And who so euer shall forsake houses, or  
bʒethʒen, or sisters, or father, or mother,  
or wife, or childʒē, or lāds, for my names  
sake, he shall receiue an hundred folde  
more, and shall inherite euerlasting life.  
These wordes are not spoken by a moʒ-  
tall man, who may lye, and deceyue, but  
they are spoken by y very sonne of God  
hym selfe, whose word shal stand and en-  
dure for euer, tyme shall not chaunge it,  
noʒ age shall not weare it out. And fur-  
thermoʒe forasmuch as the nature of mā  
is desirous to be resolued, whether wee  
shall know one another after this lyfe. I  
thought good to answere bʒiefely, that as  
our state shalbe farre better, so shall also  
our knowledg be farre clearer, for in  
this woʒld we are the moʒe ignoʒaunt, &  
our senses deceyued by reasoʒ of a coʒrup-  
tion. Bnt in the woʒld to come, when we  
shalbe chaunged into an incorruptible es-  
tate, then our senses shalbe much moʒe  
clearer, and we shall know farre the bet-  
ter, and let vs be thus perswaded, that  
that

## How we shall in Christ

that worlde is a worlde of knowledge not  
of ignoraunce, as our sauiour Christ him  
selfe sayth vnto the chiefe pziest y would  
knowe whether he were Christ the sone  
of God or no: He answered, thou haste  
sayde it, neuerthelesse I say vnto you  
hereafter shall ye see the sonne of man  
sitting at the right hand of the power of  
God, and comming in the cloudes of hea-  
uen, which is to no purpose that they see  
his sitting, and his comming, vnlesse they  
know it, and yet he speaketh this vnto y  
wicked Iewes that did crucifie him, that  
they should see it, & know it. Much moze  
assuredly shall the righteous, see him and  
knowe him. The Apostle Paul touching  
this matter sayth. Nowe we see thzough  
a glasse darkely, but then shal we see face  
to face, Now I knowe in part, but then  
shall I knowe euen as I am knowen. So  
that now what remayneth moze comfort-  
able to the godly, and to them that thirst  
after Christ Iesu, then to go to a place  
after this life replenished with all ioye,  
comforte, consolation, and everlasting  
lyfe, vnto y which also our sauiour christ  
Iesus shall conducte vs by his mightie  
power, and in the which is all fulnes of

Mat. 26, 24.

1. Cor. 13. 12.



take away the force of sinne.  
knowledge & perfection of a blessed state.  
The God of all blessing and comforte for  
his sonne Christ Iesus his sake, speedely  
bring vs vnto that celestiall ioye, & pea-  
ceable estate. To whome both with the  
holy ghost, be all glory, dominion and  
power, now and for euer. So be it.

*A prayer.*

**O** Mercifull God, the king of all crea-  
tures, and gouernour of all thinges,  
which of thy mercy and goodnes didest  
bring thy people out of Egypt from the  
bondage of Pharo, and didest conducte  
them through the red sea, into the com-  
fortable land of Canaã, we beseech thee  
of thy accustomed mercy, deliuer vs frō  
the bondage of sinne, the tyranny of Sa-  
than, and the persecution of the world,  
and conduct vs vnto the heauenly Ieru-  
salem, the onely Canaan of our euerlast-  
ing inheritaunce, where we may raigne  
in eternall felicitie, with thee and the  
sonne Iesus Christ, to whome, both with  
the holy Ghost be all honour and glory  
now and for euer. Amen.

FINIS.

# A Christian exercise for priuate

Householders.

Question.

What doo you chiefly profess.

Answer.

Christianitie.

Question.

What is the badge of a Christian;

Answer.

Fayth.

Question.

What is fayth.

Answer.

The verve same thing that cannot playnely be expressed in wordes, for it is aboue the reach of man, and therfore not vnder the reason of man. Howe be it, we may giue eche to other intelligence of it by wordes out of the Scripture, and by the deedes of the goodly, which is, that it is the seede of assured reconciliation, sown by God in our heartes, for his sonne Iesus Christ his sake, to stirre vs to comfort, and to bind vs to obedience, to giue vs a true certificate in our consciences, that we are called againe to be the childezen of God,

A. i.

and



Luke. 19.

**A Christian exercise** and that we are ingrafted into the body of his sonne Iesus Christ, and to be his members. So that although fayth be such a thing as is giuen from aboue, as a seale of gods mercy, yet it is required here be low of vs as a talent of assurance and knowledge, receiued of him to be increased by vs.

**Question.**

*What doth fayth worke in vs?*

**Answer.**

The knowledge of God, the assurance of our redemption, and the consolation of conscience, through the holy Ghost.

**Question.**

*Let me vnderstand at large your meaning by this.*

**Answer.**

By the knowledge of God, we learne that he is our creator, our gouernour, and defender in all necessities & dangers. And as he hath a speciall care daylie to prouide for our bodies, in giuing the plentifulnesse of the earth, so are we perswaded that he hath a more care for our soules, to preserve them to be honorable

for priuate householders.

table ornaments in his heavenly man-  
sion.

Furthermore, by this knowledge,  
we confesse hym to be the Almighty  
God, to whom all honour ought to be  
attributed, of thinges in heauen, and  
thinges in earth, whereby we abandon  
all Idolatrie and superstition, as meete  
invention of man, and as perswasions  
of Sathan to delude men, and deface  
the knowledge of the high and mightie  
God, whom we worship, as our maker,  
and acknowledge to be our defendour,  
in all euilles, ghostly and bodyly.

By the assurance of our redemp-  
tion, we are perswaded that Christ Je-  
sus hath payed the ransome of our sins,  
and is the sufficient sacrifice to appease  
gods wrath, and hath for all the church  
fulfilled the whole lawe, hath vanqui-  
shed death, sinne, and hel, and hath don  
all that for vs, which is required of vs,  
so that in hym, God is well pleased, and  
by hym the gates of heauen are opened,  
and everlasting life is promised.

By the consolation of the conscience  
through the holy Ghost. We receyue



**A Christian exercise**  
an inward feeling, quickening, and stirring  
up of our mindes. That whereas  
the flesh, sinne, death, and Satan, do  
seek daily to suppress vs, and burthen  
vs with manye miseries & infirmities,  
and leade vs euen vnto the gate of des-  
peration, the holye Ghost doth certifie  
our spirite, that we are gods children,  
he will preserve vs, that the gates of  
hell shall not preuaile.

**Question.**

*What by then, sayth is a knowledge and an as-  
surance sent from God to vs, and no-  
thing els? It requireth nothing in vs?*

**Answer.**

**Yes.** It is a louing consent and em-  
bracing of the same knowledge, and as-  
surance on our part, yea and doth re-  
quire in vs a framing of our selues a-  
greeable to all those duties, and serui-  
ces as are expessed in y<sup>e</sup> worde of God,  
and as do become good Christians.

**Question.**

*What benefite haue you by fayth.*

**Answer.**

**By fayth we are iustified, that is, we  
are accepted of God as righteous, be-  
cause**

for priuatt Householders.

cause of his sonne Iesus Christe, and  
shalbe restored agayne into his fauour,  
and haue the felowship of the blessed  
saintes in euerlasting toyne, and blisse.

**Question.**

If then by faith we are iustified, we neede  
not good workes.

**Answer.**

Fayth onely doth iustifie, but this  
woorde (onely) doth not exclude good  
workes. For fayth is not a perfect fayth,  
vnlesse it be of it selfe full of good  
workes, so that fayth, and the workes  
proceeding from that fayth, are not di-  
uers but one. As a tree and his twigges,  
or lymmes, is but (all) a tree, and such a  
fayth is accepted, and knowne to God.  
And yet many deceyue man. For the  
hypocrite may do good workes, and yet  
haue no fayth, so likewise fayth it selfe,  
generally is not allowed. For the Di-  
uelles beleue, and yet they tremble, &  
that maketh their fayth to be nothing  
woorth. Wherefore we must neither  
iudge nor learne faith by imagination,  
vnlesse it procede from the woorde of  
of God. For that fayth which is sowne



**A Christian exercise**

In our hearts by the holy Ghost, and  
inured by the same spirite, cannot stand  
as an idle and fruitlesse tree, but bring-  
geth forth abundance of fruite, for we  
may not thinke that the gyftes of the  
holy ghost, (whereof faith is the chiefest)  
are barren, but fruitfull.

**Question.**

Then by your comparison and meaning,  
unlesse God water the tree which he him-  
self hath graffed: There is no fruit, so  
that in him is all; and he is all in all,  
what neede heere any thing to be requi-  
red in vs?

**Answer.**

We are likened to good trees, not for  
hadde, for our capacitie, not for a capti-  
uousnes, for in vs there is affection, rea-  
son, and will, which are not in trees, &  
therefore we should governe and direct  
our selues according vnto the rule of  
fayth. - Even as the ship-maister com-  
ing with his vessell on the Seas; let-  
teth not the ship to runne whether she  
list, but looketh to the North starre, and  
is guided by the windes, and with all  
diligence and care auoydeth the sandes,  
and

for private Householders.

and the Hockes., and yet all this is in  
good order. And so we may reason in  
the same. God hath sende us abundance  
of Coynes and victuals, but we receive  
it, we do thank him for it, and so we maye  
the more. Questioning againe. say you  
that bar good workes be there. hath knowne,  
and set in a perfect forme. and so we maye  
say. many of them. both spiritual and temporal, both  
in our works, are love, prayer, patience in  
affliction, hearing and daylie exercising  
of gods holpe wordes, using the Sacra-  
ments, and such lyke. The temporall  
workes are generally to do good to all  
men, to give Almes, to Fast, to pittie  
the poore, and helpe their necessities, to  
be equitie and iustice, to vse our selues  
honestly, faithfully, and obediently in obe-  
dience to our Prince, Maiesties, Par-  
ents, and superiours.

Question. Then if we haue sayd, we neede no more  
to be taught of by the same.

Answer.

If we haue a good father, it is ynough,

A iiii

but



## A Christian exercise 101

but we may not leane of by the same; for as the lyfe of man is not mayntayned by one meale, and as he ought not after ward to be carelesse for his maintenance, but to haue a care for the daylie prouision thereof. Euen so should he alwayes mayntaine and strengthen fayth, that it might liue vnto lyfe, for in our corrupt nature, it may weaken and sterue, if the fleshe, or the enemies reigning in the flesh, should haue the upper hand. A spirituall thing cannot be maintayned with a carnall thing, although it be mayntained in a carnall thing, fayth being a spirituall thing; may not be mayntayned, neyther with vs, nor of vs, but in vs, and that thing or thinges that are agreeable to the propriety of fayth, is the sufficient maintenance, our nature is not agreeable to the propriety of fayth, and therefore our nature cannot be the maintenance, and vlesse this fayth be maynteyned, it will be ouergrowen, with the words of the flesh, and so wil dye, and then we perish with it.

Question. vulgar

for private Householdes. A

*How shall we exercise maintenance of faith?*

**Answer.** By the exercise of

the exercising of gods holy word, con-  
tinuall prayer, and using the sacra-  
mentes.

**Question.**

*How shall we exercise gods word?*

**Answer.**

Not onely by reading it, but by hea-  
ring learned preachers to expounde it,  
and not by hearing it expounded, but by  
understanding it, wher it is expounded,  
and not onely by hearing and under-  
standing it, but after ward by applying  
and using it unto the honour of God,  
and our everlasting comfort and refo-  
rmation.

**Question.**

*How shall we praye?*

**Answer.**

Not with the lipps, but with our hart,  
not ignorantly, but with understand-  
ing, having alwayes in the very bot-  
tome of our harte, the sorrowfullnesse of  
our sinne, and the ioyfullnesse of Gods  
mercy, shaking of y<sup>e</sup> one with defiance,  
never to put it on agayne, and remem-  
bering

1. Co. 14. 15



## A Christian exercise

Psal. 25. 1. 2.

ring the other with assurance, alwayes  
to holde it fast, lifting up our hartes  
cheerfully, and believing hereby that  
the Lord doth heare vs. when we call  
vnto hym, and wyll helpe vs.

### Question.

Why should we pray continually.

### Answer.

Luke. 21. 36

Ro. 12. 11. 12

Eph. 6. 18. 19

Mat. 26. 41.

1. Pet. 5. 8.

Because we are so commanded, and  
for that our enemies do continually hang  
about vs, and tempt vs, and seek every  
day, and every houre, to bring vs to des-  
truction both of body and soule.

### Question.

Should we pray but for our selues, our  
and for none else.

### Answer.

Acts. 7. 60.

Ex. 23. 11.

Acts. 12. 5.

Nu. 47. 48.

Yes, we ought to pray one for an-  
other, as well our enemies as our friends,  
that the vertue and force of the prayer  
which shall procede from the mouth of  
the godly, may extend as well vnto the  
ungodly for their amendment, as also  
to the oppressed, for their ease, and also  
to the needfull for their helpe.

### Question.

Ought we to pray for the dead.

### Answer.

for private-Houholders.

**Answer.**

**Q.**

**Question.**

**Why?**

**Answer.**

Their estate is not such as needeth our prayers, for God in his secret wisdom, hath elected whom he will, and his determination will he not alter, wherefore those which are appointed to saluation, cannot be in better state by our prayers, and those that are damned, can we not redeme by our prayers, vnlesse we will make our prayers of greater force then the blood of Christ. The

1. Io. 5. 16.

Apostle would not haue vs to praye for them that be a liue, which do sinne vnto death, much lesse for them that be deade. For whose sinnes sake, they are rewarded with vnbuyable death,

**Question.**

But some in saying. Lord haue mercie vpon him, or God take him to his mercie, when their freind is deade, do say that it hurteth not, but is a word of charitie.

**Answer.**

It hurteth, in that it continueth ignorance in the speaker, & giueth a boldnes  
and



## A Christian exercise

& y<sup>e</sup> example to y<sup>e</sup> weaker, who in their igno<sup>r</sup>ance, taketh euery thing for a p<sup>r</sup>esident y<sup>e</sup> is agreeable to thei<sup>r</sup> owne mind, neyther can it be a wo<sup>r</sup>d of charity, because it is fruitlesse, for charitie ought to haue eyther pittie, remor<sup>s</sup>e, my<sup>s</sup>te, or good assistant action, as feeding the hungry, clothing the naked, assisting them that want, or such lyke, but this wo<sup>r</sup>d helpeth not, neyther assisteth any thyng at all, therefore no charitie.

Question.

How shall we use the Sacraments?

Answer.

Reuerently, penitently, and saythfully: according to gods institution set forth in his holy wo<sup>r</sup>d.

Question.

What is a Sacrament?

Answer.

A Sacrament is the pledge of gods mercy and love towards vs, which being receyued and bled of vs reuerently and wo<sup>r</sup>thely, is as a comely and decent ornament, to fashion and shape vs to the forme of Christ Iesus.

Question.

How many Sacraments be there?

Answer

for priuate Housholders.

Answer.

Two.

Question.

which be they?

Answer.

Baptisme, and the Lords Supper.

Question.

what is Baptisme?

Answer.

It is a signe of our newe byrth, and regeneration, that as we were conceived and borne in sinne by Adam, and continue the course of our nature vnto the full age of man, so are we newe shaped in Christ, and continue to growe vnto the full age of Christ in righteousness and holynesse, not that the water in Baptisme hath the force to do it, but as with water we wash away the spots and filth of our garment, so by the holy Ghost, whose figure the water is, we washe our inwarde man from all the corruption of Adam, as apparfayning to death, and put on the fresh and cleane garment of holinesse, and newe conuersation, by the which as God hath made a perpetuall league and couenaunt of  
his



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his mercy, with man vnder the figure of Circumcision, which represented Baptisme, so is there a couenaunt in man, in the which is required fayth, newe obedience, and newe conuersation, and the putting off, of the olde man, and putting on of the newe, which is shaped in true holinesse and righteousness.

### Question.

*what benefite haue we by Baptisme?*

### Answer.

First remission of our sinnes, secondly, the planting of gods grace and all good vertues in vs, thirdely, the uniting of vs into Christ, and fourthly our saluation, as appeareth by these testimonies of scripture following.

Act. 2. 38.

Amend your liues, and be Baptized euerie one of you, in the name of Iesus Christ, for the remission of sinnes, and ye shall receyue the gift of the holyc Ghost.

Rom. 5. 2.

By whome also wee haue access through fayth, vnto this grace where in we stand.

By

**For private Housholders.**

**By one Spirit are we all Baptized 1. Cor. 12. 13**  
**into one bodie, whether we be Jewes**  
**or Grecians.**

**Goe ye into all the worlde, and Mark. 16. 15**  
**preach the Gospell to every creature,**  
**and he that shall beleue and be Bap-**  
**tized, shall be saued.**

**Question.**

*Is there nothing required of vs in bap-*  
*tisme?*

**Answer.**

**Yes, sayth, for it is sayde, whosoener**  
**beleueth and is baptized, shalbe saued,**  
**and agayne Saint Paul sayth. Knowe**  
**that a man is not iustified by the works**  
**of the lawe, but by fayth in Iesus Gal. 2. 16.**  
**Christ.**

**Question.**

*What then, are Infants Baptized in whom*  
*there can be no faith, because they haue*  
*not heard the word of God.*

**Answer.**

**It is necessary that Infants shoulde**  
**be Baptised as soone as they are borne,**  
**because at their first entrance, they**  
**shoulde take possession of the Lordes**  
**couer**



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Deut. 29.13

couenaunte which he graunted to our  
fozefathers, and to all the posteritie  
yet vnborne, when he gaue the signe  
of Circumcision, which is the signe of  
Baptisme, vnder which league and co-  
uenaunt all Infantes are enclined,  
and as they dyd in circumcision, cir-  
cumcise Infantes. So in Baptisme  
ought we to Baptize Infantes. To  
whome (as vnto the posteritie of our  
fozefathers) this couenaunt extended.

The fayth  
of Infants.

Rom. 4.11.

And as touching their fayth, Saint  
Paul calleth the same the seale of righ-  
teousnesse of fayth, which is as muche  
to say that the same signe of Circum-  
cision which was a figure of Baptisme,  
and now Baptisme it selfe, was that  
couenaunt wherein was sealed the  
righteousnesse of fayth, which in deede  
worketh from the beginning by grace.  
In the electe secretely, and in reuer  
yeres apparantly, otherwise it should  
be thought, that fayth sprang from our  
selues, whiche cannot be, least there  
myght followe an error, that we iuste-  
fie our selues, because fayth iustificieth.  
Howe be it in our selues we take the  
better

for priuate Housholders.

better holde thereof , because it is the better strength of lyfe,like good children which esteeme the best thinges , and leaue the worst , and direct our selues according vnto the same . Besides all this in the innocencie of our infancie, we must beleue touching the very ceremony it selfe , that the beleuing parent sanctifieth the childe, which is as much to say , that God hath blessed the posteritie of the faythfull , with fayth, by giuing that figure of saluatiō, which to all the godly generation, is called the figure of fayth , and if among them any be reprobated as some of the godly affirmeth , that is not vnto vs , but we must leaue it vnto God, who hath reserved his secret iudgemēt to him selfe, not acquainting man with it, and yet hath left Christ to be the swēte sa- uour of life, to them that are saued, and the saueur of death, vnto death. For as in the elected , Christ hym selfe, is for them faythfull, and by his fayth , God hath shewed his righteousness vnto all and vpon all, so is he vnto the reprobate and wicked , the saueur and taste of death, vnto death.

1. Pet. 3. 21.

1. Cor. 12. 15

Rom. 3. 22.

Bi

Questi



## A Christian exercise

**Question.**  
Then Baptisme is nothing worth, but vnto  
the faithfull.

**Aunswere.**

**Acts. 8. 21.** No, for Symon the sorcerer was Bap-  
tised, but because he receiued not the ho-  
ly Ghost (which was for lacke of fayth)  
he was damned

**Question.**

*What is the Lordes Supper?*

**Aunswere.**

It is a gage of our resurrection, and  
a mainteynaunce of that lyfe which is  
begun in Baptisme, whereby we  
feeding by fayth, on the bodie and bloud  
of Christe, receyue a strong nourish-  
ment to eternill lyfe. And it is the sound  
ioynning togeather of the Church into  
the body of Christ spiritually: whereby  
the head and members may be knit to-  
geather in vnitie. And this supper of  
the Lorde cannot be a perfect Sacra-  
ment, without two speciall meanes,  
where

for private Household.

whereof the one is the holy Ghost wor-  
king in vs effectually, and opening our  
mindes to see the truth, and feele the  
consolation of the participation of Christ  
his death and passion. The other is the  
godly affection in vs, subdified by the  
same spirit, and directed by a perfect  
faith, which worketh thankfully, cha-  
ritably, and penitently, stirring in vs a  
new continuall conuersation, which  
maketh a worthe receiuing. And vn-  
to this two meanes, is added a figure,  
which is bread and wine, and unto the  
bread and wine are added similitudes,  
and then it is a full Sacrament. And  
the similitudes, as diuers wyters saith,  
do impute these operations, namely  
Nourishment, Unitie, and Conuersa-  
tion; whereof the first, which is Nour-  
ishment is this, that as bread & wine  
do nourish and comforte our bodies, so  
the bodye and blood of Christ, do nour-  
rish and comfort our soules.

The similitude of Unitie is, that as  
many seedes make one lofe, and many  
Grapes, one Cup of wine; so we being  
many, are vnited as one in Christ, and

Fayth can-  
not be sepe-  
rated from  
a godly af-  
fection.

Cal. institu.

Lib. 3.

Cap. 2.

Sect. 8.

Cal. institu.



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Christ in vs, he is our head, and he our members. The thirde similitude, which is conuersatio is this, that as the bread and wine are digested and turned into the substance of our bodies, so are wee one flesh in Christ, and Christ in vs, as the Apostle sayth. Now ye are the body of Christ, and members for your part.

### Question.

Have you any more to say?

Answer.

1. Cor. 12.

That which is spoken, is spoken briefly, how be it Christianly, wherefoze we conclude with this counsell, that for as much as the sacraments are ordayned of God, and their dignity consisteth of the word of God, we ought to haue them in high estimation and reuerence. And for as much as we are promoted (from a low) to an high estate, and esteemed greatly in the fauour of God, by vsing them, we ought with all carefulnesse and diligence, to embrace them. Which to do, the Lorde giue vs grace, for his sonne Christ his sake. Amen.

A prayer.

*A Prayer.*

**V**VE see and behold our owne estate (O most merciful father) to be very miserable and lamentable, and we are compassed about with manye forcible enemies, which do seeke to make it worse and woorse, & to bring vs to the vtter ouerthrow of our selues, our soules and bodies, and to heape a curse vpon our posteritie. We are so secure, that we are made as the fat Bulles of Basan, and as the wilde Bores of the wood, so that we fall into al filthie conuersation, lewde lust, abhominable sin, and diuellish desires, in so much that our conscience is putrified, our heartes are hardened, and our soules do faynt, thy word is not esteemed, thy messengers not regarded, godly exercises neglected, and we are like to perish, vnlesse thou O Lord come spedely with thine acquainted mercy, & help, for vaine is the helpe of mā, fained is the loue of mā, mā is quit gone frō man, truth is banished, & iniquitie rayneth, iustice is per iured, and falsehood hath taken the regall seate. The septer of righteousnes is broken, & our honour is cast downe  
to



*A Prayer.*

to the ground, the gates of hell are opened, and the floodes of Sathan hath overflowen the whole world. We feele no comforte in the societie of man; no ioye in the lyfe of nature, no recreation in the time, for the longer it continueth, the more it is corrupted. O Lorde, the very infernall hell flasheth and disperseth his flames, in all the world; the hartes of men are taken prisoners, and their consciences seared. Let vs not O Lorde be partakers with the Infideles least we perish with them. Strengthen vs for our trust is in thee, and vnder the winges of thy mercy is our refuge, O the comforte of Iacob, & the strength of Israell, be mercifull vnto thy poore stocke of Iaphets, thou hast not lockte vp thy fauour in Canaan, but dispersed it in all the worlde. Let not the multitude of our sinnes drawe thy vengeance vnto our confusion, but let the plentifulnes of thy mercy, draw our speedie reconciliation vnto thee, stop our wilfull race O Lorde betimes least we runne headlong to confusion, beate downe the force of Sathan that  
he

*A Prayer.*

he may not haue a dominion ouer vs.  
And establish vs in thy trueth, that we  
may haue a comforte in thy woorde,  
and Sacrament, and ioyfully trauell to  
the meeting of thy sweete sonne Iesus  
Christ, to receyue with him the im-  
mortall crowne of glory, in the  
euerlasting kingdome of hea-  
uen. To the which we  
humbly beseech thee  
to send vs all.

*Amen.*

(. .)

FINIS.



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